

single sheet

NATHANAEL,
OR
An Israelite Indeed;

Lively portraied, and evidently
proved to be an object most worthy
both of our Admiration and Imitation; His
Priviledges, and Characters, are also
layd down,

Together with a Discovery of the
sinfulness and miserie of all Hypocrites
and strangers from the Com-
mon-wealth of Israel.

*In that day shall Israel be a blessing in the midst of the
Land, whom the Lord of hosts shall blesse, saying, Bles-
sed be Israel mine inheritance. Isa. 19. 24, 25.*

Hæc lege, fac itidem, tuq; beatus eris.

By Faithfull Teate, D. D. Preacher of
the Gospel in East Greenwich in Kent.

LONDON,
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on Ludgate-Hill. 1657.

NOTES

To all my dear friends

and acquaintances

I have the honor to acknowledge

the receipt of your letter

of the 10th inst.

and in reply to inform you

that the same has been forwarded

to the proper authorities

for their consideration

I am, Sir, very respectfully

Yours, &c.

J. B. Smith

Secretary

of the Board of Directors

of the City of New York

and of the County of New York

in the State of New York

on the 10th day of May 1864

at New York

in the County of New York

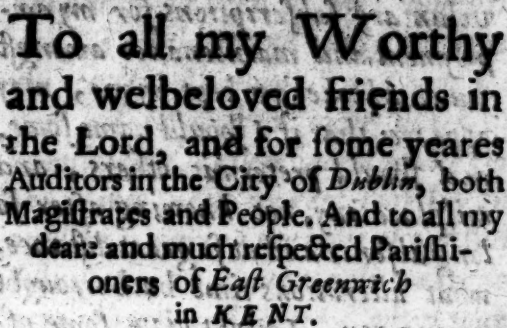
in the State of New York

at New York


in the County of New York

in the State of New York

at New York



Dearly beloved,

 He true Israelite (you know) is a stranger in the world, marvel not therefore that he cometh unto you in a mean dresse: yet being glorious within and bearing the lively image of God upon him, he doubteth not to find acceptance with you his brethren, and with all true Christians. As for any other, he needs not care, what they either think or say. I begin with you the inhabitants of the city of Dublin in Ireland. Ex-

A 2 cuse

The Epistle Dedicatory.

cuse me for not nominating any, since your number is so great as by your voluntary subscriptions for my employment and maintenance amongst you in a booke yet kept by me, may appeare; that if I should name some, and should pretermitt others, and misplace any, not knowing after so long absence and at so great distance, what alterations time hath wrought among you, I might give some offence. I believe I shall never forget your great and constant affection towards me, since my first coming among you, how cordially you embraced my person, how readily and gladly you received the Gospel wherof I was made a minister according to the gift of the grace of God given unto me for your sakes, while I was with you; how freely and plentifully you contributed towards my maintenance; and, since my removal from you by the clandestine practices of some, (who then seemed to stand for the English interest, but since have beene discovered

The Epistle Dedicatory.

covered to be worse enemies within than any without could be) how mindful you have been of me, and still are, as all that come hither from you do certify. I cannot, and hope you will not, forget how many dayes of humiliation, even once a weeke for two yeares space, we kept together in publike, during the time of our sad distresses, when our onely weapons were prayers and teares, when your city was environed round by hostile forces, and in no lesse danger by reason of intestine foes, when our enemies were furnished with dayly supplies of choise Commanders and Armes, from sorrein parts by popish adherents; and in the meane time, all help (except from Heaven only, which was thereby rendred more signal) was denied us by the obstruction of long continued contrary winds, out of England; and by implacable dissentions (which in that juncture of time was far worse) falling out in the bowels of our native country,

The Epistle Dedicatory.

from whence under God we could only expect reliefe; what flockings were there then dayly by all sorts to the Courts of Gods house, as of doves to their windowes, in such abundance that diverse knowing men have been heard to say, that they hardly ever saw so great a concourse, the number and quality of the persons considered, in all their lives in any other parts of the world? And how often have we seen God in the mount, a present help in the time of trouble? what blessed returns did the Lord continually make to our humble supplications even to admiration? what great successe did the Lord then graciously give to the word of his grace, in converting some, in strengthening others, and in comforting all? How great violence did the kingdom of Heaven suffer among you? so that God heard your voice, and you hear Gods voice, and in the end he admitted to us many causes of publike thanksgivings, turning
all

The Epistle Dedicatory.

all our prayers into praises for his audience, and our wonderfull deliverances. We have seene five to chase an hundred, and an hundred to put thousands to flight. It would seeme incredible to many, if one should relate to them but one half of that which the Lord hath done for us, which we have seene, and know to be most true; we can subscribe a probatum est to the soveraigne vertue of fasting & prayer, whereby Israel-like we had power with God and with men, and prevailed, Genes. 32. 28.

But now Satan envying at our prosperity, and having great wrath, because he knew his time was but short, found out new stratagems advantageous for his destructive ends. First now was a new court of delegates erected by arbitrary power among you, in the room of the high Commission formerly by authority dejected, but this was the same with the former (and far worse) the name on-
ly

The Epistle Dedicated.

ly, being altered, and rightly was it termed by some, a spanish inquisition, by others the Abomination of desolation. The men authorized to be Judges in this delicate Court were such as professed themselves to stand for the interest of the Irish rebels, one of them boldly affirming in the pulpit in your hearing and mine (as by diverse sufficient witnesses can be proved) that These Warrs are for us Bishops, which Maxime had beene formerly divulged among the people, but more secretly. Whereupon Dr Beadle, Bish. of Kilmore a most worthy and learned man in a vehement indignation against the same when he first heard thereof, burst out into this expression, If we Bps be the cause of this horrible tempest, let them take us, and, with Jonah, cast us all over board. Another of the inquisitors, being an Irish man by birth, in the same pulpit excused the discontented gentlemen, meaning the rebels his countrymen, dissuading the

The Epistle Dedicatory.

the Soldiers from vigorous prosecution of them, and the Judges from condemning such of them as had beene taken prisoners in open hostility, unless two or three witnesses should first depose, that to their knowledge the said prisoners had before in cold blood committed things worthy of death; whereas we all know that those bloody Canibals murdered man woman & child, except here one, and there another, escaped by Gods extraordinary preservation, as one of Jabs servants escaped from the Caldeans, and another from the sword of the Sabæans, onely to bring the sad tydings to their Master of what had been done to the rest of his servants, and to his cattell. At the same time did this merciful Orator, directing his words to me who then sate before him, with his forefinger pointing at me, condemne all bloody preaching and praying against them who he said were Christians, and admonished me and all others

The Epistle Dedicatory.

thers from using the like for future time : whereas our Preaching was to animate the soldiers Couragiously to prosecute so just a warre against such unparalleld murtherers ; and our Prayers were, that the righteous God would teach their hands to war and their fingers to fight, what other language he used, I have in writing, attested by the hands of good witnesses.

A third man, was a civilian, who had been unhappily intercepted from going beyond sea to be bred a Jesuite, yet retained his Jesuitical principles. These with some others ejuldem furfuris with their reviv'd oath ex-officio, imprisored some, and banished or drove to flight others, to the number of fourteen in one week, some whereof might be truely called, The Horsemen and Chariots of your Israel, who stood day and night in the gap for you, being able, peaceable and diligent ministers of the Gospel, besides many others who were

be driven, against us rest driven

The Epistle Dedicatory

driven away by this tempest.

After this, a new project, of far more dangerous Consequence, was promoted by a faction in the army siding with the Irish party: to wit a cursed Cessation was hatched to be made with the Irish rebels, when we were masters in the field, and our army was maintained mostly by the spoiles which they daily recovered from the enemy, who had formerly made a prey of all the estates of the English throughout the land, excepting some few cities and castles which stood out upon their owne defence, and could onely preserve such goods as they had within the walls in most places.

The very mention of this designe was odious to all the remnant of our English nation, who utterly abhorred the thought of ever shaking hands with such a barbarous generation of men, or rather incarnate devils, who had robbed them of all, burnt their dwellings, murdered
their

The Epistle Dedicatory.

their wives, children, and kinssolk,
after they had exercised upon them
all imaginable cruelties, as full well
you know. And all that had but half
an eye foresaw what the issue of this
would be, as afterwards the event
manifested, even a deadly snare to our
side; now were our brave soldiers left
to starve in their garrisons, many of
them punished with death by their
owne disaffected officers upon the least
complaint of any of their inhumane
perfidious enemies; whilst they were
free to kill, rob and spoile at pleasure
without controule, and hereby had
they opportunities of recruiting
themselves with fresh men and am-
munition for a new war, when the
cessation should be expired: now were
four of our best friends privy coun-
sellors clapt up in the Castle of Du-
blin for opposing the Cessation; when
all the rebels who had been commit-
ted, having beene taken prisoners by
our army in the open field, were re-
leased, and some of them dubbed
(forsooth)

The Epistle Dedicatory.

(forsooth) for their good service; and more of our Ministers were driven to follow their brethren to shift for their lives and safety by flight: some for preaching and praying against the Treaty, as in duty and conscience they thought themselves bound to doe: others for feare lest they should be destroyed, if it tooke effect. Thus were we (like Levi) divided in Jacob, and scattered in Israel.

But since my departing from you, I have beene exceedingly desirous to returne to you, insomuch as I once advanced as far as Nesson towards you, and thence was turned back; how ever I am still mindfull of you, in my Prayers on all occasions, sympathizing with you; in your straits and dangers have I condoled with you; and joyfull have I been and still am at your deliverances and enjoyments of mercies, as at the present to heare of your welfare, that the Lord hath placed over you a prudent, well principled and religious governour

The Epistle Dedicatory,

in chiefe, and others subordinat;
magistrates men of Courage, fearing
God, having civilitie, and that the
Lord hath stored you with able, con-
fessionable, orthodox divines. And in
testimony of my thankfulness I send
unto you (since I may not come over
to you my self) this small tract hav-
ing thoughts of preparing a larger
treatise for you upon a subject
which I made entrance upon, while I
was among you, entitled The way of
salvation which may therefore more
properly be layed claime unto, by you;
as this present Treatise more pecu-
liarly belongeth to my now pari-
shioners of East Greenwich, a-
mong whom most of the contents
hereof have been published in di-
verse sermons in the pulpit; though
here much contracted, and in other
particulars enlarged.

And now to you do they come from
the Presse. (my loving Christian
friends and neighbours of East
Greenwich, and no lesse beloved) for

The Epistle Dedicatory.

the helpe of your memories, and for a permanent testimony of my thankfulness for all your loving kindness from the first day of my coming among you till his present time, which I shall never be forgetful of. viz. how unanimously you made choice of me between six and seven yeares agoe, to be your Minister, three Lords dayes together meeting for the confirmation of your choice, and for contriving the best way for my better encouragement and subsistence among you, and continuing your reall affection for the far greatest part of you till this day towards me: and I trust that your love is of the right kind which will not decrease, but encrease more and more, till death put a period to our lives. I shall not detaine you long in this præludium, as I have done my remote friends, because you have me dayly with you upon all occasions to speak unto you viva voce. Onely thus much I cannot but signify to you in as publike a

a 2 manner

The Epistle Dedicatory.

manner, as I could devise, that I am yours, and most unfainedly do I desire, and accordingly (by the Lords assistance) I shall endeavour the spiritual and eternal welfare both of you and yours in striving to remove all the hinderances thereof, and in faithfully revealing to you all the whole counsell of God, that I may be kept cleare from the blood of precious souls, and so save my self, and them that heare me; for, for none other end do I desire to live among you, and for this I humbly and earnestly implore your dayly Prayers to God for me. To whom I commit you, and to the word of his grace, which is able to save your soules. In whom I remaine.

Your humble servant, for the good
of your souls, for which the
Lord of life died,

FAITHFULL TEATE.



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ctrinally and Practically handled;
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THE
OFFICE OF THE
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MIDDLESEX
IN THE MATTER OF
THE ESTATE OF
JAMES W. BROWN
DECEASED

IN SENATE
JANUARY 1880

OF THE
COUNTY OF MIDDLESEX
IN THE MATTER OF
THE ESTATE OF
JAMES W. BROWN
DECEASED

AS A
PART OF THE
ESTATE OF
JAMES W. BROWN
DECEASED

IN SENATE
JANUARY 1880

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A True
ISRAELITE
 Pourtraied, for our
IMITATION.

The first Part.

Joh. i. 47.

*Behold an Israelite indeed, in whom
 is no guile.*

Seit. i.



THE coherence of these words. *Nathanael*, for ever renowned, by the recommendation of our blessed and heart-searching Saviour, is the subject of our present discourse. For our more orderly proceeding, let us reflect upon the

B the

the 43 verse, where Jesus found and called Philip to follow him: Imme-

a Τὸ μόνον ἐ-
πὶ τῷ Χρῆστῳ
πρὸς αὐτὸν, ἀκα-
λῶθει μοι, ἐπέωδι
τὸ εὐθέως ἐν
ἀνεχώρησεν, ἀλλὰ
ἐν κήρυξ ἐτέρευ-
νέται. *Chrys. in*
Joan. Hom. 20. diately after, verse 45. Philip
found Nathanael, and *a* invi-
teth him to come & see Him,
of whom Moses and the Pro-
phets wrote; namely the true
Messias. Nathanael had some
scruple and prejudice against
him at the first, as his question
importeth, ver. 46. Can there
come any good thing out of

Nazareth? Yet, is he afterwards per-
swaded by Philip, to come and see
him; Whence observe, That it is the
desire and endeavour of true Believers,
to bring others to Jesus Christ: As

b Ὁ Ἀνδρέας Andrew brought Simon *b* his
μείνας παρὰ τῷ brother with him, verse 41.
Ἰησοῦ, ἐν μαθῶν For such is their zeal to the
ἀπερ' ἃ ἂν ἐν ἑκα- glory of Christ, from whom
τέχε παρ' ἐαυτῶ they themselves have received
τὸν θυσανθόν, so much soul-good, that they
ἀλλ' ἐπ' ἐγεται, ἐν would have all others (if they
τέχει ταχὺς πα- possibly could) to glorific
εἰς τὸν ἀδελφόν, God, by believing on him.
μεταδῶ ω αὐτῶ It was the prayer of the
τῷ ἀγαθῷ ὧ μετεδίδει. *Hom. 19.*

Church

Church of old, for all Nations, that yet knew him not, & were yet unborn, *Psalm*. 67. 3, 5. *Let the people praise thee, O God, let all the people praise thee: where their ardency to obtaine appeareth by the repetition of their suite.*

2. Such is their charity to others that they would have all to be partakers of the benefit, as well as themselves; yea though they be their enemies, as *1 Cor. 9.* St. Paul became all things to all men *22.* that by all means he might save some, and I would to God said he to Agrippa, that not onely thou, but also all that *Act. 26. 29.* heare me this day, were such as I am, except these bonds; yet many of those were his mortall enemies.

3. Such is the fulness of grace in the Lord Jesus, that there is sufficient for all comers, *Joh. 1. 16.* It is other wise in earthly riches, none can impart to another; though his owne store be never so great; but he will have lesse *2 King. 20. 12. 17.* himselfe, as *Hezekiah* shewing his treasures to the king of *Babylons* messengers, was thereby deprived of them: but the communication of our spiritual treasures to others, bringeth an encrease hereof to ourselves: as *Paul* was edified

by the faith of the Romans, which himself had planted, *Rom. 1. 12.* Observe secondly in *Nathanael's* querie that there ever will be demurrs & obstacles to hinder our coming to Christ.

But 3ly. in *Philips* prevailing with him to come and see; and in Christs satisfying of him being come, that he was the true messias, the son of God; observe with me again, that nothing shall hinder Gods elect from coming off fully to Jesus Christ in Gods time, *Joh. 6. 37.* *all that the father giveth me (saith our Lord) (shall come to me.*

Sect. 2. § 2. And now by *Philips* meanes *Nathanael* being brought neer to Jesus, comes to be considered; the conference which passed between them: at the first sight, our Lord, who knew him from all eternity, doth give him an high encomium, *Beho'd an Israelite indeed, in whom is no guile.* Where we have 1. an Adverb of demonstration *Beho'd!* secondly *Nathanaels* description laid downe. 1. by way of assertion, an *Israelite indeed.* 2. by way of negation, *In whom is no guile.* In both together is implied a maine argument, why *Nathanael* was to be respected, because he was

Part I. Behold a true Israelite.

5

was an Israelite indeed, in whom was no guile. From the demonstrative particle, behold, considering from whose mouth this charge proceeds, we collect, *That an Israelite indeed, is a most worthy sight*; one to be well viewed, and known most exactly. Behold, behold them, (saith God) *Isa. 41. 27.* He is the best sight in this inferior world, since our Lord Jesus left it himself. To Jesus Christ indeed primarily, the eyes of all nations are directed, and this sight alone, if it be right, will bring salvation to the beholders, *Isa. 45. 22.* *Looke unto me, (saith the Lord) and be ye saved, all the ends of the earth.* To him John Baptist his immediate forerunner pointed again and againe, *v. 29.* Behold (saith he) the Lamb of God that taketh away the sin of the world, and to Andrew and another Disciple *v. 36.* looking upon Jesus as he walked, he said, Behold the lamb of God: next to Christ comes in the true Israelite to be beheld by us. Such a one was Nathanael, whom our Lord doth here in lightate.

For 1. God taketh so great delight in the sight of such, as his eyes are never

Psal. 101
6.

off them, Job. 36. 7. He withdraweth not his eyes from the righteous. It is not any mans countenance, nor the height of his stature or outward appearance, that the Lord regardeth, or would have others to be taken with, but he looketh on the heart, 1. Sam. 16. 7. To this man will I looke (saith the Lord) even to him, *that is poore*, and of a contrite spirit, and trembleth at my word, Isa. 66. 2. Secondly to the same object are the eyes of the holy angels bent: *we are made* (saith the Apostle) *a spectacle to angels and men*, 1. Cor. 4. 9. θεατέριον τοῖς ἀγγέλοις &c. 3. In imitation of God and his blessed angels, good men how great forever have their eyes upon them; *Mine eyes* (saith king David) *shalbe on the faithful in the land* and not without cause: for in these persons we may find a confluence of all attractives of the eyes of our minds imaginable, For 1. We account great personages, Kings, Princes, and their well-deserving favourites worthy of our aspect and respect: when Samuel had anointed Saul (according to the Lords commandment) *See ye him* (saith he to the people) *whom the Lord hath*

Part I. Behold a true Israelite.

7

hath chosen that there is none like him among all the people, 1 Sam. 10. 24.

Why? These are they whom Christ hath washed in his blood, and made Kings and priests to God his father, Rev. 1. 5, 6. These are his favourites Run ye to and fro through the streets Jer. 5. 1. of Jerusalem, and see now and know (saith the Lord by Jeremiah) and seek through the broad places thereof, if you can find a man, if there be any that executeth judgment, that seeketh the truth, and I will pardon it.

2. Do not we deeme men eminent for wisdom worthy to be viewed and reviewed; How far came the Queen of Sheba to see Solomon upon this account; Our Saviour informeth us, Luk. 11. 31. even from the utmost parts of the earth Now wisdom maketh the faces of these (whom we speak of) to shine, Eccl. 8. 1. as Stephen's did, when all that sat in the council, looking stedfastly on him, saw his face, Act. 6. 15 as if it had been the face of an Angel. And wisdom and truth it self termeth all these, children of wisdom. Mat. 11. 19. and of them may be truly affirmed that which we read of Job, the ear

Job 29.
11.

that heareth them, cannot but blasse them, and the eye that sees them, cannot but give witness to them, Job. 29. 11. 31y. what flocking together is there to behold great conquerors; yea, how desirable are their very statues and pictures to such as by distance of place are debarred from the sight of their persons; It is recorded that the king of Sodom, yea and Melchizedek king of Salem, went both out to meet Abraham, after the slaughter of Chedorlaomer, and of the kings that were with him. Genes. 14. :7, 18. Behold, I present unto your view such as scripture language styleth more than conquerors, Rom. 8. 37. Such are all true beleevvers through Christ who saves them. These resist the Devill, and put him to flight. Jam. 4. 7. 2 They subdue their own spirit which is a more signal victory then the taking of a strong city. Pro. 16. 32. 3 Christ giveth them victory over death, which hath vanquished the noblest conquerors of the world. 1. Cor. 15. 57. 4. Strange and rare shows never want spectators The sacred Chronicle relateth (and therefore it deserveth our observation) that Solo-

Fortior
est qui se,
quàm qui
fortissima
vincit.

Part I. Behold a true Israelite.

9

mon's ships brought from *Tarshish* apes and peacocks for their rarity, as well as *ivorie*, gold, and silver, for their value 2 *Chron.* 9. 21. But true converts are most rare *New creatures*, in whom *old things* are passed away, BEHOLD, all things are become new, 2 *Cor.* 5. Eph. 2. 17. 2 They are raised from death to life *you hath he quickned* (saith the Apostle to the *Ephesians*) who were dead in trespasses and sins. This is a more admirable work then the raising of *Lazarus* from the grave, which notwithstanding drew a great concourse of people to *Jesus* who had raised him, *Joh.* 12. 9. Who came not for *Jesus* sake only, but that they might see *Lazarus* also, whom he had raised from the dead.

5. Multitudes have ever used to gaze upon persons sumptuously apparrelled, *Luk.* 7. 25. what went you out, (saith our Saviour to the people) into the wilderness to SEE? a man cloathed in soft raiment, BEHOLD they which are gorgeously apparrelled, are in kings courts. But *St John Rev.* 12. 1. discovereth to us, a greater matter of admiration: There appeared (saith he)

10 Behold a true Israelite. Part I.

Oecumen. a great wonder in heaven a woman
in Apoc. (the Spouse of Christ whereof every
cap. 33. true beleever is a member) clothed
Ecclesia with the Sunne, the righteousness of
Sole iusti- Jesus Christ whom shee hath put on,
ria Chri- Gal. 3. 27. for *uxor fulget radius ma-*
sto stipata *riui*; with the Moone under her feet,
est. (that is, worldly things which are mu-
 table like the moone, are by her little
 accounted of) and upon her head is a
 crown of twelve starres (the doctrine
 of the 12. Apostles whereon she is
 founded) Revel. 21. 14. and this her
 raiment is like the Israelites garments in
 the wilderness, which waxed not old.
Neb. 9. 21. but groweth more and
 more glorious by wearing, as faith en-
 creaseth by exercise.

6. *Exquisite beauties* have an attra-
 ctive force over mens eyes and mindes.
 When David espied from the roof of his
 house Bathsheba, who was very beau-
 tifull to look upon, washing her selfe,
 he sent messengers to fetch her to him,
 2 Sam. 11. 2. But lo here is an in-
 comparable beauty, as the Lord him-
 selfe describeth it, *Ezec. 16. 13, 14.*
 Thou wast exceeding beautifull (saith
 hee to Israel) and thy renown went
 forth

Part I. Behold a true Israelite.

11

forth among the heathen for thy beauty: for it was PERFECT through my comlineffe, which I had put upon thee. These are indued with perfect beauty; neither are they snow-faire, for the Proverb, *for as Helena, intus Hecuba*, hath no room here, but they are all glorious within, Psalm 45. 13, neither is this a decaying beauty like *Naomies*, Ruth. 1. 20. who in a few yeares was metamorphosed into *Marah*, as herself complaines: nor yet is it like *Ephraims glorious beauty*, which became like a fading flower, Isa. 28. 1. 4. neither doth that proverb take place here at all, *Fair in the cradle, fowle in the saddle*; for this is a permanent, yea an increasing beauty, like the olive trees, Hos. 14. 6. *7. Riches win respect among men* Lo their riches are correspondent to their raiment and beauty. It cannot be said of them, which is too truly of some others averred, that they have gold and silver on their backs, and copper in their purses; for they are a peculiar treasure unto the Lord above all people, Exo. 19. 5. and though they may be poor in the world; yet are they heires of the kingdom

Isa. 28. 1.

4.

Jam. 2. 3.

Lo

dom of Heaven, Jam. 2. 5. yea, all things here below are theirs, as they are Christs & Christ is Gods, 1 Cor. 3. 22, 23

Eth. 6.

8. Observance attendeth honour:

8, 9.

Their honour is equivalent to their riches, 1. Chron. 4. 9. Laban was more honourable then his brethren; the reason hereof is rendred vers. 10. He called on the God of Israel. God honoureth them, Isa. 43. 4. Since thou wast precious in my sight (saith he to Israel) thou hast bene Honourable, and I have loved thee. In them dwelleth the spirit of God, 1. Cor. 3. 16. and can we find such a man as this is (saied king Pharoah of Joseph) in whom the spirit of God is? Genes. 41. 38 And by the Spirit of the Lord, are they changed into the image of the Lord, from glory to glory, 2. Cor. 3. 18. and for this cause the holy angels (according to to their charge) readily vouchsafe their attendance night and day upon them, the least among them nor excepted, Mat. 18. 10. Heb. 1. 14. The godly also, who only among men know the true estimate of persons, make high account of them; In whose eyes a vile person, (be he never so highly advanced in

Mar. 18.
10.

in the world,) is contemned: but they
honour all that feare the Lord, *Psal. 15.*

4. Lastly Christ himself is the glory
of his people *Israel*, *Luk. 2. 32.*

Use 1. Serueth for exhortation. Since *Sect. 3.*

then Christ our Lord inviteth you to
behold an *Israelite* indeed; imitate ye

God, Angels, and good men, turne the
eyes of your mindes towards these ex-
cellent ones on the earth, princes of God, *Psal. 16.*

children of wisdom, the most glorious
conquerors in the world, rare and crea- *3. Gen. 23.*

tures, cloathed with the Sunne, perfect
in beauty, transcendently rich, endued

with honour and the spirit of glory,
partakers of the diuine nature, *2 Pe.*

1. 4. Having the glorious angels for
their attendants. This your sight will

be well pleasing to God; for as all
the works of Gods creation and providence

are to be minded by us; *Psa. 143.*

5. so especially are these first fruits
of his creatures, whom he hath begot-

ten with the word of truth, *Jam. 1. 18.*

who are His workmanship created in
Christ Iesus unto good works, *Eph. 2.*

10. 2 There can be no danger in the con-
templation of this beauty: as there may
be, and too often is, in gazing upon o-
ther

Motives.

Psal. 143

5.

Eph. 2.

10.

ther faire objects, as David found by experience, and the sons of God, *in seeing the daughters of men that were faire, Gen. 6. 2.* for he that *looketh on a woman to lust after her*, hath committed adultery with her already in his heart, as our Lord witnesseth, *Mat. 5. 28.* But thirdly this sight will bring great profit with it, to the spectators. Here we shall see the *beauty of holiness*, which will enflame our hearts with the love of it, * as the heathen said, *ver-tue would do if it could be seen with the eyes*; and we read that many who *beheld Lazarus*, after he was raised from death believed: and thereby themselves were raised from the death of sin, *Joh. 12. 9. 11.* St Peter affordeth us two remarkable instances of this; the former is of Christians even under persecution living among heathens, whom he counselleth to have their conversation honest among them, that whereas some speak against them as *evil doers*, others by their good works, which they shall behold, may glorifie God in the day of visitation: yea, by this means the very persecuters themselves may become true professors, *1. Pet. 3. 12.*

* Cic.
offic. l. 1.

John 12.
9. 11.

bidw

The

The other is, of wives, though the weaker vessels; whose pious and meek demeanor may be an occasion of converting their ignorant and unbelieving husbands, on whom *the word* as yet cannot work, 1 Pet. 3. 1, 2. Likewise, ye wives (saith he) be in subjection to your own husbands, that if *any obey not the word*, they also may without the word be wonne by the conversation of the wives: while they behold your chaste conversation coupled with fear.

Secondly, this serveth for our direction in two things, 1. What are we chiefly to behold in this true Israelite? *Vse 2.*
Answ, 1. his original, he was borne in Zion the city of God, whereof glorious things are spoken, and which the highest himself shall establish, *Selah, Psal. 87. 2. 5.* He is of the seed royal, begotten not of corruptible, but incorruptible seed the word of God, which liveth and abideth for ever, 1. Pet. 1. 23. borne not after the flesh, but after the spirit, Joh. 3. 5. more then a servant, even a son; and if a son, then an heire of God through Christ, Gal. 4. 7.

2. Observe his life and conversation, Brethren (saith Saint Paul) mark them which

16 Behold a true Israelite. Part I.

which walk so as you have us for an
ensample, *Ph. 1. 3. 17.*

3. Mark him in his sufferings and the
issue thereof: Behold (saith the Apostle)
we count them happy which endure;
ye have heard of the patience of Job,
and have seen the end of the Lord, *I am,*
5 11. How courageous have some been
even under persecution, daring and
provoking their tormentors, and cry-
ing out to them, as Tertull. relateth,

Crudeltas vestra est gloria nostra.

4 View wel his catastrophe or the
end of his life, as it is in *Psal. 37. 37.*

Mark the perfect man, and behold the
the upright; for the end of that man is
peace.

Again, This directeth us concerning
the manner how he is to be observed:
namely, 1. with an eye of recognition,
he is to be known and acknowledged
by us, *Isa. 61. 9.* All that see them
shal acknowledge that they are the seed
which the Lord hath blessed.

2. With an eye of complacency and
love. As David was accepted in the
sight of all the people, and also in the
sight of Saul's servants, *1 Sam. 18. 5.*

3. With a respectful eye, as the pro-
phet

*Tertul. l.
ad Scapu-
lam.
Magis
damnati
qudm ab-
soluti gau-
dent.*

Part I. Behold a true Israelite.

17

phet *Eliha* regarded the presence of king *Jehosaphat*, who professed that had it not been for his sake, he would not have so much as looked upon *Jehoram* king of *Israel*, nor have seene him, 2 King. 3. 14.

4. With a joyfull eye, as they that feared God were glad when they saw *David*, *Psal.* 119. 74.

5. This sight ought to be joyned with a desire of adhesion as when *Jonathan* saw *Dauids* valour, his soul clave to him; and when *Judah* and *Benjamin* and many other saw that the Lord was with *Asa* the king, they fel to him out of *Israel*, 2 *Chro.* 15. 9. *Sam.* 18. 1.

6. It must be accompanied with a desire of imitation in that which is right. Those things (saith *St Paul*) which ye have both learned and received, and heard and seen in me, doe, and the God of peace shalbe with you, *Phil.* 4. 9.

Lastly, we should looke upon them with an eye of sympathy. 1. If they be regular in their lives, it should afford us occasion of joy, as *Paul* absent in the flesh, yet was present with the *Colossians* in the spirit, and rejoiced to behold

behold their order, and stedfastnes of their faith in Christ, *Col. 2. 5. 2* If they be in prosperity we should congratulate with them, so the *Psal* mist prayeth, Lord, let me see the good of thy chosen, that I may rejoyce in the gladness of thy nation, that I may glory with thine inheritance, *Psal. 106. 5.* 3 If any of them be at any time in distress, we must cast an eye of compassion and pittie upon them, *Hear all people and behold my sorrow*, saith the church in captivity, *Lam. 1. 18.* So when the father saw the penitent prodigal, he had compassion, and ran and fell on his neck and kissed him, *Luk. 15. 20.*

Vse 3.

Thirdly, this may serve for discovery how purblind or squint-eyed the men of this world are, who can see no excellency in the children of God. The reason hereof is rendred, *1. Job. 3. 1.* the world knoweth them not, because it knoweth not the father: yea, it was prophesied of Jesus Christ, that he should be fairer than the children of men; yet when he cometh into the world, he hath no forme nor comeliness: and when we shall see him, there is no beauty

Psal. 45.
2.

beauty that we should desire him,
 which is spoken of the very elect, as
 well as of others, before they become
beleevers; and then is Christ indeed *1 Pet. 3.*
precious to them, and not before. How *7.*
 then can the *unbeliever* spie any beau-
 ty in the members of Christ, who are
 indeed *comely*, yet withal are *black*,
 whilest they remain here below: *Cant.*
1. 5. He can discern their *blackness*,
 but not their *comeliness*: if there be any
 infirmities or deformity in the Saints,
 the world can soone espie the same,
 and discover them to others, as Cham
 looked on *his fathers nakedness* when
 he lay drunk in his tent, and told his
 brethren without, *Genes. 9. 22.* Here
 the wicked be as quicksighted as *Lyc-*
cus to behold a mote in the best mans *Mat. 7. 3.*
 eye, and may fitly be compared to bats
 and owles that can see better in the
 dark, then in the light: or secondly
 the carnal man beholdeth the godly
 with an *evil eye*, as of scorne and con-
 tempt, as *Michael Sauls daughter saw*
David leaping and dancing before the
 Lord, and despised him in her heart,
2 Sam. 6. 16. or, with an *eye of envy*
 and hatred, as *Saul eyed David*, *1.*
Sam. 18. 9. Yet

Behold a true Israelite. Part I.

Yet here the Saints may find matter of exceeding great consolation; though the perverse world censure and unjustly condemn them; and not only so, but they be loathsome also in their own sight, for their iniquities, *Ezek. 36. 31.* for the Lords eyes are ever upon them for good, and his eares open to their cry, *Psal. 34. 15.* yea, though their dearest friends who loved them best, while they were alive, yet when they are dead can hardly brook to look on them, as when *Sarah* was dead, *Abraham* bought a burying place of the sons of *Heth*, to bury his dead out of his sight *Genes. 23. 4.* yet precious in the sight of the Lord is the death of his Saints, *Psal. 116. 15.* yea and he will make them to be had in honour of all that have any spiritual discerning, for many things, for which the injudicious worlding condemneth them: as *David* assureth *Mitchael*, who had despised him in her heart and rated him for dancing before the arke, that he should be had in honour for that very cause of the handmaids of *Israel*, *2 Sam. 6. 22.* and this their glory shal be like to the morning light, that shineth more and more

Part I. Behold a true Israelite.

21

more until the perfect day, even till Christ shall come to be glorified in his Saints. 2 *Thef.* 1. 10. For they are already the sons of God, and it doth not yet appeare what they shall be: but this is most certaine, that when he shall appeare, they shall be like him, and shall see him as he is, 1 *Joh* 3. 2. And then shall all that ever hated them, and vilified them, see it and be ashamed, and be grieved, and gnash with their teeth, and melt away, *Pf.* 112. 10.

This serveth for a strong invitation *use 5.* to all to become true Israelites if they do but consider that the eyes of the Lord run to and fro through the earth to shew himselfe strong in the behalf of them whose heart is perfect towards him, 2 *Chron.* 16. 9. and that he will give them favour and respect not only in the eyes of good men, such as David was: but of moral, though carnal persons; as he made Joseph (a servant) to finde grace in Potiphars sight, and afterwards of the keeper of the prison, when he was his prisoner, *Genes.* 39. 4. 21. whereas on the other side all wicked persons are lothsome in God's eyes, *Pfal.* 34. 15. The face of the Lord is against

against them that do evil, to cut off the remembrance of them from the earth: for as he hath promised that they who honour him shall be honoured: so he hath threatened that they who despise him, shall be leightly esteemed, 1 Sam. 2. 30. for which end he sets *Nigrum Theta* an ignominious asterisk upon them, as he did upon Doeg, *Psal.* 51. 7. Lo, this the man, that made not the Lord his strength but trusted in the abundance of his riches, and strengthened himself in his wickedness, neither can the godly abide the sight of them. He that worketh deceit (saith David *Psal.* 101. 7.) shall not dwell in my house; he that telleth lies shall not tarry in my sight: much lesse shall he reside in Heaven, or tarry in Gods sight, but be extruded from his presence for ever, and from the glory of his power and be made an abhorring to all flesh, 2 Thes. 1. 9. *Isa.* 66. 24. O then let this prevaile with you to enter into this honourable society your selves, and to draw others with you into this happy and glorious estate: then shall ye shine as the stars of the firmament for ever and ever, *Dan.* 12. 3.

What

Part I. Behold a true Israelite. 23

What a cogent argument should Use 6.
 this be to enforce the Saints to look
 wel to themselves, their inward
 thoughts and affections, their words
 and actions, since *so many eyes are upon*
them, even of God, angels and men
 Oh! let your lights (deare christians) so
 shine before men, that they may see Mat. 5. 16.
 your good works and glorify your fa-
 ther which is in heaven: and pray con-
 tinually with David, Lead me, O Lord, Pla. 5. 8.
 in thy righteousness, because of mine
 observers.

Use 7. How great cause have all Use 7. 3
 they who are *Israelites* indeed to love
 the Lord Jesus Christ, and to bless
 God for him; For by his meanes are
 we advanced to all this excellency:
 who when he found us in a most loth-
 some plight, *naked and in our blood,*
none eye pittying us, said unto us *live,*
Ezek. 16. 5, 6. And for that end he
 became man, and was * content to be
 emptied that we might be filled: to
 fast, that we might feast; to be vili-
 fied, that we might be dignified: to be
 impoverished, that we might be en-
 riched.
 * *Nazi-
 anz. erat:
 i. in pas-
 cha. Cbri-
 stus servi
 formam
 accepit, ut
 nos liber-
 tatem ac-*
 cipiamus; contemptus est, ut gloria officiat, &c.
 riched

riched: to take shame to himself,
that hee might clothe us with ho-
nour and glory: to be without forme
Isa. 53. 3. and comeliness* for a time, that we
* Bern. might be beautified for ever. Behold
de passio- our Lord Iesus, I pray you in that
ne Domini dresse, wherein Pilate presented him to
c. 16. no- his implacable enemies, crowned with
stra cha- thorns, and wearing purple in derision
ritate de- and all besmeared with his owne blood,
vinculus saying to them, *ide o & ueniamos behold*
ad tempus the man, thinking by that ruthfull
corpanis sight to have pacified their immense
nostri de- fury; but to little purpose; for they
formita- were the more enraged against him.
tem acce- Now let us behold him, and let Pilates
pit. counsel, rejected by those bloody per-
secuters, be acceptable to us that our love
may thereby be enflamed towards him;
for it was for our sakes (brethren) that
he was so pointed at by Pilate. Behold
the Man: John. 19. 5. that it might
be said of us, behold Israelites indeed!
and happy art thou O Israel: who is
like unto thee, O people saved by the
Lord, the shield of thy help, and the
sword of thy excellency: Deut. 33. 29.

John 19.
5.



The Second Part.

Sect. I.

Hilberto I have held forth the flag or streamer, to invite you all to take a right surway of the true *Israelite*: now *Israel* we-
 I shall present you with the sight of *nit a* *princeps*.
 him, as he is characterized in the holy Scriptures. In my text, we have 1. his name, an *Israelite*, because *Jacob*-like, who was first called *Israel*, he hath prevailed with God and obtained his blessing, *Genes. 32. 28.* who else-where is called a righteous man, a beleever, or a Christian, 2. We have his qualification annexed in the adverb *αληθως*, in deed or in truth, hinting to us a distinction. There is a threefold *Isra-*
lite, 1. *nomine tenus*, in name only: such a one was *Saul* before his conversion, proceeding from the stock of *Israel*, *Phil. 3. 5.* secondly *indeed*, and so is every true convert; though not descended lineally from *Iacob*, *Rom. 9. 1.*
 6. 8. They are not all *Israel* which are *Rom. 2.*
 of *Israel*: but the children of the pro- 17.

C

mise

26 Behold a true Israelite. Part II.

wise are accounted for the seed, 3. There are *Israelites* both by nature and grace; so was Paul after his conversion: and, were they all such who call themselves *Jews* at this day, we should be glad to receive them into our hearts and houses, and give them all respect: but to be *Jews* in name only and *Judasses* indeed, that is, enemies to the Gospel, tendeth to their greatest ignominy: for *nomen inane, crimen imman-*
ne.

Doct. 2. From this distinction this maxime clearly ariseth, That it is a great privilege, honour and happines to be an *Israelite* indeed. Davids epiphonema attesteth the same, *Psal. 24. 5, 6.* This is the generation of them that seek him, that seek thy face, O *Jacob*; or, O God

Uatab. in of *Jacob*, or (as *Varatilius* expounds it),
Psal. Aut in *Jacob*, As if he should say, this is
Subaudi- the generation of them who in *Jacob*
endum in seek the face of God, or (saith he) the
ac fidi- verb substantive is to be understood,
cat. Talis est gene- thus, They are *Jacob*, and true *Isra-*
ratio co- lites who seek the face of God. And all
rum qui such, and onely they, shall receive the
in Jacob blessing
quarunt faciem Dei: aut verbum substantivum hoc modo,
Jacob sunt de veri Israelite qui quarunt faciem Dei.

blessing

Part II. Behold a true Israelite. 27

blessing from the Lord, and righteousness from the God of their salvation. *vers. 5.*

The same doth the prophet *Isaiab* confirm *Chap. 43. 1. 4.* Thus saith the Lord that created thee, *O Jacob*, and formed thee, *O Israel*, Feare not: since thou wast precious in my sight, thou hast been honourable, and I have loved thee; therefore will I give men for thee, and people for thy life. The former of these divine witnesses describeth their happiness, the other their honour above all other persons and people, and so both branches of the point are proved.

Many Scripture-arguments may be Sect. 2.
 urged for the fuller confirmation hereof, which may serve for so many motives to you to work in you a speedy and sincere desire and constant endeavour to become true *Israelites*, 1. God is their God, *Isa. 43. 3.* I am the Lord thy God, the holy one of *Israel*, thy Saviour; Mark well, I pray you, here the eternal God styleth himselfe the Lord God of *Israel*, and blessed be the God is Lord God of *Israel*, *Luk. 1. 67.* sayd Zacharias in his prophetic, whereof

this was the first word, yea the first that he uttered, after he had beene long dumb, and might well be our last word; if we were never to speake more. So else where he styleth his people *the Israel of God*, Gal. 6. 16. See here, which of these is the better title, Gods or ours? Great men use to derive their titles from some eminent places, or such as they love best. So the great God deriveth his title sometimes from *Heaven*: the God of Heaven, Genes. 24. 3. but here from *his chosen* upon the earth. And is not this a Marvellous honour to us poore dust and ashes? As God is *the God of Israel*, so are we that believe *the Israel of God*.

Behold here againe, and you shall find our happines running in an equipage with our honour; in the other words, *I am the Lord thy God. Israel hath God for his portion. The Lord is my portion*, saith the church, Lam. 3. 24. *God hath Israel for his portion*, for the Lords portion is his people, *Jacob is the lot of his inheritance*, Deut. 32. 9. Judg here who hath the better portion, God or wee? *The Earth is the Lords*, and the fulness thereof saith David,

Part II. Behold a true Israelite.

29

Psal. 24. 1. But the Lord is my God and my portion for ever, can the true believer say, Psal. 73. 26. But what faith God to this? will he allow of it? yea, he saith so too, I am his God, and I will be his God, and I will never be ashamed to be called His God, Heb. 11. 16. And in having God, who hath all things, the true Christian hath all things.

Habet omnia, qui habet habentem omnia.

Yea moreover, if this be not enough for him, God hath not onely tyed himself by an everlasting covenant of grace to be *His God*, but to be *the God of his seed also* *Gen. 17. 7.* which consideration so transported *David* with admiration, that it drove him to break out into these pathetical expressions, *2 Sam. 7. 18, 19. who am I, O Lord God? and what is my house, that thou hast brought him hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken of thy servants house for a great while to come, And is this the manner of man, O Lord God? And what can David say more unto thee?*

And for our fuller assurance and comfort he hath ratified this his holy

Luk. i. covenant unto us, 1. by his *oath*,
 23, 24, which he sware to our father *Abra-*
 45. *ham*, that he would give unto us, that
 we being delivered out of the hands of
 all our enemies, might serve him with-
 out feare, in holinesse and righteousness,
 before him all the dayes of our lives
 Every word of which Grant ought to
 be weighed more exactly then gold, If
 wee meet with enemies to endanger us,
 as indeed we have many and sore ene-
 mies, visible and invisible; he *will de-*
liver us out of all their hands; If we
 complaine, we cannot serve so holy a
 God, as we would, or ought to do: as
Ioshua said to the people, *Ye cannot*
 24. 19. *serve the Lord; for he is an holy and*
 2 Cor. *jealous God*: here we see, God hath un-
 3. 5. dertaken to enable us to do, that which
 we (who are not sufficient of our selves:
 as of our selves, to think a good
 thought) cannot do; for our suffici-
 ency is of God.

If we fear our own inconstancy, or
 that our hearts will prove false to-
 wards God, like a deceitfull Bow, as
 the Israelites did, who are said in their
 extremity to flatter him with their
 mouth, and to lie to him with their
 tongues:

tongues. For their hearts were not right with him: neither were they stedfast in his covenant, *Psal.* 78. 36. 37. 57. For remedy hereof, set faith on work by reviewing this promise, and press God with his oath, and say, Lord I have many enemies, too strong and subtile for me, but be thou my strong rock. I have a deceitfull backsliding heart but thou art a true God, purge out mine *hypocrisie*, and heale all my *backslidings*. Thou requirest that I should serve thee in holiness and righteousness without feare: but thou hast bound thy self as wel to me, as mee to thy self, grant me thy grace and power to do *Da Da* thy will; and banish far from me all *mine quod* slavish feare by planting thy love in *jube, &* mine heart, for perfect love doth cast *jube quod* out slavish feare, *1 Joh.* 4. 18. *vis.*

2. This covenant is established in the hand of a mediator Jesus Christ, who hath paid our whole debt, though *Heb.* 12. we cannot satisfie for the least farthing: *24.* and he is able to work all our works in us and for us, *Isa.* 26. 12. Adam indeed soon brake his covenant though he were in innocency, because he stood by his owne strength: but the second

32 Behold a true Israelite. Part II.

Adam God and man is our upholder who is bound in the covenant of grace with us and for us, to whom the Lord hath said, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou maist say to the prisoners go forth: to them that are in darknes shew yourselves, *Isa.* 49. 8. 9. God promiseth to help and preserve him, that he may help and uphold us. Are we in darkness? he will be our light. Are we weak? he the Lord *Jehova* wilbe our everlasting strength. Do we fall? he will raise us up, *Psal.* 37. 24. Though we break the covenant; he hath kept it to the utmost.

Ast. 2. Thirdly To render us yet more
38, 39. secure, God hath confirmed this covenant that he wilbe our God and guide unto death, by outward seals, commonly called Sacraments, Baptisme, and the Lords supper; as circumcision is called the seal of the righteousness of faith, *Rom.* 4. 11. As also by the inward seal of his holy Spirit, who beareth

eth witnesse with our spirits, that we are the children of God, *Rom. 8. 16.* as the Apostle saith, *2 Cor. 1. 21, 22.* Now he which establisheth us *with you* is God, which words [with you] are added, lest some weaker Christians should demur and surmise, that the Apostle and strong christians may well say so; but we may not be so bold: Yes, saith the Apostle, you may avouch so much as well as I or any other. He who establisheth *us with you in Christ*, and hath annointed us, is God, who *bath also sealed us*, and given the earnest of the spirit in our hearts. There is a seal and an earnest both mentioned; and annexed to Gods covenant and oath, that we might have *strong consolation*, who have fled for refuge to lay hold upon the hope set before was, *Heb. 6.*

18

Secondly, That which moved God *Argument* to enter into covenant with them was ^{2.} his love: for the love of God is the *God loveth them* original and fountaine of all the Saints *blessedness and dignity*, (which two may all along be distinguished, but cannot be separated). The primary product of this love is our election from

from all eternity, Eph. 1. 4. which is therefore called the election of grace, Rom. 11. 5. The object of this grace is the Israel of God, as appeareth by the Lords compellation, Isa. 44. 1, 2. Heare now, O Jacob my servant, and Israel whom I have chosen. Thus saith the Lord that made thee who will also keep thee. Feare not, O Jacob, my servant, and thou Jesurun, whom I have chosen. The consideration hereof emboldened David against all his ranting enemies, Psal. 4. 2, 3. O ye sons of men, said he to them how long will you turne my glory into shame. But know, (or be it known to you) that the Lord hath set apart him that is godly, for himself. These only have their names written in the Lamb's book of life, Rev. 21. 27. whereas all others who have forsaken the Lord the fountain of living waters shalbe written in the Earth, Jer. 17. 13. They are built upon the rock of ages, the foundation of God which stands sure, 2. Tim. 2. 19. all others shalbe like the chaff which the winde driveth to and fro, Psal. 1. 4.

Secondly This have moved God to send his onely begotten son In the fullness

ness of time, into the world to die for them, that whosoever beleeve on him might not perish, but have eternal life, *Joh. 3. 6.* Here we have the *privative* part of our happiness, they shall not perish, but be delivered from hell: and the *positive* part, they shall have eternal life. Reader, stand here, and meditate; what the *terrors and torments* of hell are, from whence Christ by his death hath freed us: and what the *joyes and glory* of Heaven be, which he hath purchased and prepared for us. And when you can fully conceive how *great* these two are, or how *great* Christs love is, who hath done both these for us, then and never before will you be able to conceive how great the beleevers honour and happiness shall be.

Thirdly, As the love of the Father induced him to *give us his Son*, *Isa 9. 6.* so the love of the Son moved him to *give himselfe for us*, an offering and a sacrifice to God for a sweet smelling savour, *Eph. 5. 2.* and that he might redeeme us from all iniquity, *Tit. 2. 14.* and consequently from hell. Now, might the damned Spirits be certified, that

that they should at last be released out of those intolerable torments which they suffer, and we have deserved, and in the end be invested in celestial glory, though it should be granted them, not till after some thousand of yeares first expired, what a great mercy would even they account it? And will not you seek to know this, how you may escape hell, and attain everlasting glory?

S. Ct. 3. Thirdly, On these his beloved hath
Argument Iesus Christ conferred his Sacred spirit,
 3. a gift of gifts, that thereby we may
 know, that he dwelleth in us, and we in

1. *Illumi-* him, 1 Joh. 3. 24. By whom we 1. *are*
nation. *enlightened*, to know what is the hope
 of his calling and what are the riches of
 the glory of his inheritance in the
 Saints, Eph. 1. 18. How earnest was
 blessed Paul, who rightly apprehended
 this mercy of *illumination*, in praying
 for others that they might have it, who
 wanted it, and in rendering thanks for
 them who had obtained it? And will
 not you be affected therewith to seek it
 till you find it? and to bless God for it,
 when you have it? 2. By the operation
 of this Spirit are they quickened, who
 were dead before in trespasses and in

Part II. Behold a true Israelite. 37.

fins, *Joh. 6. 63.* Now put these two to-
 gether; If the light of the body be so pleasant as *Solomon* averreth; how much *Prov. 15. 30.*
 more delightfull is the light of the
 soul? and if *temporall* life be so deare,
 that (as the devil could say) all that
 a man hath, will he give for his life;
 how much dearer is spiritual life? *An*
 how can you once imagin that you
 have either this spiritual light or life
 in you, if you have no care to shew
 forth the praises of him who hath cal-
 led you out of darkness into his mar-
 vellous light, *1 Pet. 2. 9.* where we
 have another of the true *Israelites* high
 priviledges sp-cified, effectuall voca-
 tion, whereby they are called to be
 Saints, and to have fellowship with
Jesu Christ our Lord, *1 Cor. 12. 9.* for
 which, God who is faithfull by whom
 they are called and will also confirme
 them unto the end, that they may be
 blameless in the day of the Lord *Jesu*
 Christ, can never sufficiently be admi-
 red and adored *2. 8.* Eternity will be
 filled with praises for this, with other
 mercies.

How unspeakable a prerogative is *4. Adop-*
 our adoption, who may say with the *tion.*
 prodigal.

38 Behold a true Israelite. Part II

prodigal, that we are not worthy to be called his sons or daughters? *Luk. 15. 19.* yet, as many as receive him, to them he giveth this right or prerogative to become the sons of God, even to them who believe on his name, *Joh. 1. 12.*

Exo 10v

5 Faith.

And for this end to them it is given to believe, *Phil. 1. 29.* For should God give Christ, and not give us faith to receive him, Christ would profit us nothing: faith is termed precious, *2 Pet. 1. 1.* yea the very trial of faith is more precious then that of gold that perisheth, though it be tryed with fire, *1 Pet. 1. 7.* How precious then is faith it selfe, whereby we lay hold on, and have an interest in all the exceeding great and precious promises of the Gospel; that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust, *2 Pet. 1. 4.* Now suppose a believer be poor in the world, yet is he rich in faith, and an heir of the kingdom, which God hath promised to them that love him, *Jam. 2. 5.*

Wrought
Rom. 10.
15.

For this end again God furnisheth and sendeth his messengers (whose very feet

fect are beautifull to his chosen) with the fulnesse of the blessings of the Gospel of Christ, *Rom.* 15. 29. to beget faith in their hearts. For Faith cometh by hearing, and hearing by the word of God, *verse.* 17. And although other persons may hear the same word; yet to them it is but a savour of death to death even to as many as perish; whilst it is a savour of life unto life to them that are saved, *2 Cor.* 2. 16.

2. This Grace of Faith being once wrought in their souls it purifieth the heart, and this speaks of them, blessed: for Blessed are the pure in heart (saith our blessed Saviour) for they shall see God, *Math.* 5. 8. Faith also is attended with all the traine of saving graces, as Vertue, Knowledge, Temperance, Patience, Godlynesse, Brotherly-kindnesse, and Charity, *2 Per.* 1. 6, 7. and it brings forth in them all the fruits of righteousness which are by Jesus Christ to the glory and praise of God, *Phil.* 1. 11. and to the exceeding great benefit of others, even to their conversion and salvation, as is prophesied of them, *Esa.* 19. 24, 25.

In

40 Behold a true Israelite. Part II.

In that day shall Israel be the third with Egypt, and with Assyria, even a blessing in the middle of the Land: Whom the Lords of hosts shall blesse saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance. They are blessed of God, and become blessings to others round about them; not in some few in a corner or two, but in the middle of the Land. O the blessedness of these persons, as the Hebrew word *מְבֹרָכִים* imports.

6 Reconciliation.

They only are reconciled to God by Jesu Christ, who were before, as all others are still, alienated and enemies in their minds by wicked works Coloss. 1. 20. What a change is here? By nature they were children of wrath even as others, Eph. 2. 3. But now, of enemies they are made the friends of God yea his favourites, as our Saviour declareth, John 15. 15. Henceforth I call you not servants: (though that were an high honour; for to serve God, is to reign) for the servant knoweth not what his master doth: but I have called you friends; for all things that I have heard of my father, I have made known.

* The end of
his account
is accounted it
a far
greater
honour
to serve
Christ
then to be
Emperour
of the
whole
world.

Part II. Behold a true Israelite.

414

known to you. They are as near and dear to him, as children to their Parents, the beloved spouse to the husband, and members to the head. To

him they are united and made one with the Father by him, *John. 17. 21.*

with whom, as also with the spirit of grace they have communion, as St.

John asserteth, *1 John. 1. 3.* Truly

our fellowship is with the Father, and with his son Jesus Christ; and St. Paul

maketh mention of their communion with the holy Ghost, *2 Cor. 13. 14.*

They are of Christs flesh & of his bones

Eph. 5. 30. they are one spirit, *1 Cor. 6. 17.* partakers of the divine Nature,

2 Pet. 1. 4. Whereas all others have fellowship with devils, and the un-

fruitfull works of darknesse; and not with God: for what communion can

light have with darknesse; or unrighteousnesse with righteousness; or Be-

lial with Christ? or an infidel with him that believeth, *2 Cor. 6. 14, 15.*

They may perhaps think and say they have, but if we walk in darkness and

say we have fellowship with him, we lye, and doe not the truth, *1 John. 1. 6.*

But

John 17: 21.

1 Cor. 10: 20.
Eph. 5. 11.

But ere we pass from this part of the Saints preheminance, a few things are necessary to be advertised for prevention of mistakes, which some have made, of most dangerous consequence.

1. Whereas it is said by our Saviour that they who believe on him are one with the Father as he is, *John. 17. 21.* Here we must know that the particle [*as*] denoteth a quality, not an equality; for Christ is one with his Father immediately, but we by meane of Christ; this union being wrought by the Spirit, *Eph. 4. 4.* We are not in the same kind or degree nor is so high and glorious a manner one with the father as he: for in Christ the human nature is united to the divine; yet the union is not naturall, but supernaturall and mysticall. Again, the persons of believers are united to Christ; yet is not that a personal or essential union, as Christ with his Father is. Lastly, we must distinguish between *deities* rightly attributed to Jesus Christ, & *deities* the divine Nature, whereof all are partakers who have the Image of God renewed in them, consisting in wisdom, holiness, and true righteousness.

If these things had been duly known and weighed by some, they would never have blasphemously usurped to themselves the titles of God, and Christ, or have given out that they are so one with Christ, that they can sin no more then Christ can sinne. To whom *Luther* & some others being too bold with those hyperbocall expressions of *Nazianzen* & *Crisostom* & *Augustine* have given too much occasion.

7. They, and they onely have Christian liberty, of grace in this life 7 Liberty and of glory in the life to come, called the glorious liberty of the sons of God, *Rom. 8. 21*. St. Paul was caught up into Paradise, and admitted to see the glory thereof, but not permitted to utter what he had heard and seen, for it is as easie to containe the Sea in an Egge-shel, as to relate heaven's happiness, *2 Cor. 12. 4*. Hither is our Lord Jesus gone before to prepare many Mansions for believers, and he will bring them all thither, when he hath thoroughly prepared them for the same, *Iohn. 14. 2*. Whereas all unbelievers, the fearfull, the lyers, and workers of iniquity shall in no wise enter in thither,

ther, but have their part in the Lake, which burneth with fire and brimstone which is the second death, *Rev. 21. 8. 27.*

Lessius de
justicia.

p. 600.

Christiana

libertas à

quintuplici

servitu-

te nos sol-

vit. 1. pec-

catj. 2. di-

aboli. 3.

legis, &c.

2. The liberty of Grace is either privative or positive, 1. They are freed

1. From evil, 1. By meanes and their justification they have freedom 1. From

the bondage of the devill, *Col. 1. 13.* Who were before taken captive by him

at his will, *2 Tim. 2. 26.* 2 From sin, *Rom. 6. 22.* both in regard of the guilt

of it, *Rom. 8. 33.* who shall lay any thing to the charge of Gods elect, since

Christ dyed for their sins: yea rather is risen againe, who is even at the right

hand of God to make intercession for them, *v. 34.* and also in regard of the

dominion of sin. For to such the Apostle saith, Sin shall not have domi-

nion over you, for ye are not under the Law, but under grace, *Rom. 6. 14.*

As also in regard of the fruits of sin, both in the world to come, they are

freed from eternal condemnation, *Rom. 8. 1.* There is no condemnation to

them which are in Christ Jesus, who walk not after the flesh, but after the

spirit. The reason followeth, *v. 2.* For the Law of the spirit of life in Christ

Jesus

Jesus hath made them free from the law of sin and death, v 2. As also in this life they are delivered from the terrors of death, under which others are in bondage all their life time, *Heb. 2. 15.* Secondly from the evil of afflictions not from the afflictions themselves; for it is good for them to be afflicted, *Psalms. 119. 71.* But to them the Lord turneth the evill of their troubles to good, *Genesis. 50. 20.*

3. They are freed from the law, 1. from the intolerable yoke of the Ceremonial Law, *Acts. 15. 10.* and 2. in part from the Morall Law, in four regards, 1. of the curse which it denounceth again all that continue not in all that is written in that Law, *Gal. 3. 10, 11.* which Christ hath freed us from, by being made a curse for us.

2. They are exempted from seeking justification by the works of the Law, *Rom. 3. 20, 21, 22.* who are justified freely by his grace, through the Redemption that is in Jesus Christ, v 24. 3. from the exact obedience which the Law requireth to be performed in their own persons for justification and

the

the obtaining of eternall life; for Christ is become the end of the Law, for righteonsnesse to every one that believeth, *Rom. 10. 4, 5.* and through him God accepteth the will for the deed, *2 Cor. 8. 12.*

*Spumeus
ex fervens
et ab obice
fortior
ibit.*

4. From the irritation of the Law which by reason of the corruption that is in man by nature hath a provoking power in it, so that when the law commands obedience, and threatneth the disobedient he groweth more outrageous in evil then before; as a river dammed-up swells and overflows the Banks according to that of the Apostle, The Law entered that the offence might abound, *Rom. 5. 20.* But these persons of whom we discourse are of a more excellent spirit, who delight in the law of God, after the inward man, *Rom. 7. 22.* and the love of God rendreth his Commandements not grievous to them, *1 John. 5. 3.*

Fourthly, they are delivered from the evil of evils, the immense and dreadful wrath of God, by Jesus Christ, *1 Thess. 1. 10.* which shall come inevitably and irrecoverably upon all the Children of disobedience, *Col. 3. 6.* and

and burn to the lower Hell.

Lastly, they shall be delivered from death and the grave: for *Death is the last Enemy* that shall be destroyed, 1 Cor. 15. 26. And, though die they must, yet the sting of death, which is sin, is pulled out, and they shall be raised from their graves in the great day of the resurrection; so that they may sing *Hosea's* & *Paul's* ἐπὶ νίκῃ, O *Death* where is thy sting? O *Grave* where is thy victory? thanks be to God who hath given us victory through our Lord Jesus Christ, 1 Cor. 15. 55.

Hos. 13.
14.

57.
2. The positive part of their liberty followeth: As they are and shall be free from all evill; so they are set free to good, as 1. to righteousnesse, to serve the Lord in newnesse of spirit, and not in oldnesse of the letter, Romans, 7. 6.

2. To their use all things are sanctified by the word and prayer, 1 Tim. 4. 5. which to others are unclean Tit. 1. 15. To the pure all things are pure, but to them that are defiled and unbelieving, is nothing pure, but even their minds and consciences is defiled.

3. They

3. They are free to the communion of *Saints*, fellow heires, and of the same body, and partakers of the same promises in Christ, by the Gospel, *Eph. 3. 6.*

4ly. By Christ they have bold access to the throne of grace to aske what they will, if it be agreeable to Gods will; with confidence in him of obtaining their suits at all times, *1 Joh. 3. 14.* What is said of *Luther*, may be affirmed of them also; *Isle potuit quod voluit*; for to them it is promised, Aske and have

8 Peace.

8. The peace of God which passeth all understanding doth keep their hearts and mindes through *Iesus Christ*, *Phil. 4. 7.* whereas there is no peace (saith God) to the wicked, *Isa. 57. 21.* To this peace with God and their owne consciences we must add peace with the creatures, even with the stones and beasts of the field, *Job. 5. 23.* and both these spring from their reconciliation with God.

9. Joy

9. From all these immunities ariseth joy unspeakable and full of glory, *1 Pet. 1. 8.* which none can ever take from them, *Jo. 16. 22.* for it shall be everlasting,

lasting, *Isa. 51. 11.* whereas all others joyes besides are neither solid nor durable. For though wicked men may glory in appearance; yet that joy never proceedeth from the heart, *2 Cor. 5. 12.* and it is but like the crackling of thorns under a pot, soon extinct ending in smoak and ashes, as *Solomon* describeth it, *Ecccl. 7. 6.*

I might proceed but that of the *Apostle* calleth me off; with which I shall conclude my arguments for confirmation, and come to application of this truth. Eye hath not seen, nor eare heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.

1 Cor. 2. 9. which yet is * spoken of the * *Cornel.* present life, what then will their glory *à Lapid.* be in the life to come? upon this place

commenteth thus, *Nota Isaiam cap. 64. 4. quem hic citat Paulus, agere de incarnatione Christi, & vitâ præsentî. Unde hunc versiculum de miraculis Christi, deque sapientiâ, virtutibus, omnique gratiâ quam Christus nobis, hic vivens communicavit, accipiunt, Chrysost, Ambrosius, Theophil. Occumenius. quibus adjiciantur non nulli recentiores.*

Use 1. This serveth for the informa- *Seet 4.*
tion of all that are willing to bere-

D formed

50 Behold a true Israelite. Part II.

formed : and for the conviction of the refractory. Would you then know whether you be true *Israelites* or no, and, if you be not so, yet, how you may become such ? I shall lay downe the chiefe marks, wherewith the pencil of Gods Spirit hath delineated them.

Characters of a right Israelite. 1. They are acquainted with the mind of God revealed in his word, *Psal. 147. 19, 20.* The Lord sheweth his word unto *Jacob*, His statutes and his judgments unto *Israel*, He hath not dealt so with any nation, and for his judgments they have not known them.

Augustin and *Bernard* derive the name *Israel* from seeing God. And certain it is, none but they have the saving knowledge of *Iesus Christ*, which is life eternal : we have the mind of *Christ*, saith *St. Paul*, *1 Co. 2. 16.* Others may have a superficial or speculative knowledge of him and the Gospel; but these onely are taught by him as the truth is in *Iesus*.

Wherefore all such as know not God, neither desire to be acquainted with his wayes exclude themselves out of this blessed catalogue, *Iob. 21. 14.* that refuse to come and heare his word duely

duely taught that they may know in
this their day the things which belong
to their peace, *Luk. 19. 42.* Let them
well peruse the *Apostles* direfull com-
mination recorded in, *2 Thess. 2. 7. 8.*
The Lord *Iesus* shalbe revealed from
Heaven, with his mighty *angels*, in
flaming fire, taking vengeance on them
that know not God, and that obey
not the Gospel, of the Lord *Iesus*
Christ. O here observe in time, I pray;
the party coming is the Lord *Iesus*,
who if he set himself against you who
can or dare appear for you? 2. His at-
endants are the angels of his power. 3.
the manner, how he will come, in
flaming fire. 4. the end for which he
cometh so attended, and in so dreadfull
fort, to take vengeance, 5. the subject
parties on whom he will take venge-
ance, and they are of two sorts; first
such as know him not. If there were no
other sin but this, wilfull ignorance,
where meanes of knowledge may be
had, and are neglected, his eye shal not
pity: for he hath sworn in his wrath,
and therefore will not repent, that the
people who erre in their hearts, and
have not known his wayes, shall never

52 Behold a true Israelite. Part II.

Psal. 95. enter into his rest, *Psal. 95. 10. 11.* The
10, 11. second sort, against whom this great

Judg will come so armed, are all that
obey not the Gospel of God; it is not
sufficient for them to know it, unlessse
they obey it: for * he that

* Basil. *Quomodo supplicia sempiterna dicuntur hic pauca?*
Resp. Non numerum poenarum sed diffi-
sentiam indicat Do-
minus. Potest enim aliquis esse dignus
inextinguibili flamma vel remissiori vel
intensiori: & indefi-
ciente verberum, vel
mitius torquente, vel
fortius.

knoweth his masters willy and
doth it not shall be beaten
with many stripes, *Luk. 12.*

57. but he that knoweth not,
and doth commit things
worthy of stripes, shall be bea-
ten with few stripes, *v. 48.*

Secondly, Every true *Israelite*
is a true believer; for we read
of the faith of *Abraham*,
Heb. 11. 17. of *Isaac*, *v. 10.* and
of *Jacob*, *v. 21.* and every one

whether he be Jew or gentile, in circum-
sion or uncircumcision, who is justified
by faith, and walketh in the steps of
the faith of *Abraham*, hath *Abraham*
for his father *Rom. 4. 11, 12.* whereas
the *Jewes* of whom Saint *Paul* speaketh
Rom. 11. 20. were broken off (though
lineally descended of *Abraham*) be-
cause of unbelief. Here let all unbelie-
vers and misbelievers, (who content
themselves with a dead faith, *Jam. 2.*

so. 22. Without attaining to the saving faith of Gods elect which worketh by love, that their works may justify their faith, as true faith justifieth the persons in whom it is,) know that our Saviour hath spoken it, and none can reverse it, I dare not conceale it, and though they will not yet believe it, they shall find it so, They shall not see life, but the wrath of God abideth on them, *Joh. 3. 36.*

A 3. character of this *Israelite* indeed *character.* is true repentance, *Acts. 5. 31.* God exalted *Jesus* Christ by his right hand to be a Prince and a Saviour to give repentance to *Israel*, and forgiveness of sins: whence it manifestly appeareth, first that Repentance is an Evangelical grace, because it is the gift of *Jesus* Christ: 2. that none are able to repent of themselves, for it is a supernatural work of Christ in the elect: 3ly, that it was one end of Christ's exaltation in glory to confer repentance: 4ly, that the subject parties in whom conversion is wrought, are Gods *Israelites*: 5ly, that remission of sins doth accompany true repentance; and that none ever had or shall have pardon of sin, who

54 Behold a true Israelite. Part II.

repent not of it And this calleth upon
five sorts to look to themselves,
1. Such as have not yet repented, 2. Such
as will not repent, 3. Such as repent
but feignedly, *Jerem. 3 10.* 4 They
that do not renew their repentance af-
ter the reiteration and fresh commissi-
ons of sin: 5ly. but most of all They
that decry and oppose the doctrine of
Repentance, as legal work or unneces-
sary for a Christian: what high conceits
soever any of these may have of their
spiritual estate, they shall never be
found to be *Israelites* of Gods deno-
mination.

Character.

4. A true *Israelite* is one that hath a
cleane heart, as the *Psalmist* teacheth
us, *Psal. 73. 1.* Truly God is good
to *Israel* to them that are of a cleane
heart. *Obj.* But who can say, I
have made my heart cleave, I am pure
from my sin? *Pro. 20. 9.* *Ans.* It is con-
fessed, no man in this life can say so, nay
of all others the best complain most of
hardness and pollution of heart. *Isa. 63.*
17. why hast thou hardened mine heart
from thy feare, saith the Church; we
are all as an unclean thing, *Isa. 64. 6.*
yet in a threefold respect, their hearts
may

may be truly said to be cleane 1. As they are justified by faith, God imputeth not to them their owne sins, but the righteousness of his sonne, *Rom. 4. 6.* by whose blood they are cleansed from all iniquity 1 *Joh. 1. 7. 9.* so that they confess their sins to God. Christ interposeth his merits, and telleth them, they are cleane every whit, *Joh. 13. 10.* and this made *David* so confident in his prayer to God, *Psal. 51. 7.* Purge me with hyssop, and I shall be cleane; wash me, and I shall be whiter then snow.

2. In respect of regenerating or sanctifying grace, God hath begun to purify their hearts by faith, *Act. 15. 9.*

Thirdly Their unfaigned desires are to have their hearts cleansed, as appeareth by *David's* prayer, *Psal. 51. 10.* Create in me a clean heart, O God.

Fourthly Their constant endeavours are (since they have received such promises, and grace withal) to cleanse themselves (as the Apostle teacheth) from all filthyneſs not onely of the flesh, but also of the Spirit, and to perfect holiness in the feare of God, *2 Cor. 7. 1.*

56 Behold a true Israelite. Part II.

And for that end, 1 They hide the word in their hearts that they may not sin against God, *Psal.* 119 11. 2 They keep their hearts with all diligence, well knowing that from thence spring the issues of life, *Pro.* 4. 23. 3 They suffer not vain thoughts to lodge in their breasts, *Jer.* 4. 14. but carefully expel all evil imaginations and disorderly affections; which therefore are compared to *strangers and wayfaring men* who come into an other mans house, but tarry not there long; as *Augustine* interpreteth that passage in *Nathans* parable, *2 Sam.* 12. 4. There came in a traveller unto the rich man; A traveller, not an Inmate.

4. They are much afflicted, and in great bitterness and sorrow of spirit, when they seriously reflect upon their soules, and find them out of order by reason of pride, hypocrisy, or any other obliquity, they weep and mourne, yea their laughter is turned to mourning, and their joy to heaviness and they humble themselves before the Lord, as *St James* commandeth *Iam.* 4. 9. 10. and though they enjoy outward health and prosperity, yet are they weary

wearie of their very lives by reason of their inward exorbitances and lusts.

Fifthly, they are like to a living spring which worketh uncessantly day and night, till it hath purged out the filth that by any means is cast into it; so can not they rest till they have washed themselves in the fountain opened for sin and uncleannesse, *Zach.*

13. 1.

Sixthly, being jealous of their owne hearts, which by nature are deceitfull above all things, and desperately wicked, so that none but the Lord who searcheth the heart, and tryeth the reins can know it, *Jer.* 17. 9, 10. And withall being conscious to themselves how unable they are to subdue their unruly passions, and vile affections: they pour forth many and fervent prayers to God, in the name of Christ to discover to them their hidden corruptions, and to cleanse them from their secret finnes, as may be seen in *David*, *Psalm.* 139. 23, 24. *Search me O God, and Know my Heart: Try me, and Know my Thoughts. See if there be any wicked way in me, and*

lead me into the way everlasting: and
 Psalm. 19. 17. cleanse thou me from
 secret faults.

Applica-
 tion:

Hereby it may appeare that such be-
 belong not to the Common-wealth
 of Israel who 1. boast of the goodnesse
 of their hearts, 2. that hold thoughts
 to be free, 3. who never watch over
 their hearts, 4. that never are trou-
 bled about the filthynesse of their in-
 ward parts, 5. never wash them in the
 blood of the immaculate Lamb, 6. nor
 pray for wisdom to discover, nor
 power from on high to purifie and
 order them aright. This is one of
 the liveliest and surest Symptons,
 whereby you may know whether your
 heart be right with God or no. If it
 be true, others cannot judge immediately
 of them, but God can and doth, and
 will one day bring to light the hidden
 things of darknesse, and will make
 manifest the counsels of the hearts, and
 then shall every man have praise of
 God, 1 Cor. 4. 5. Oh therefore judg
 your selves, that you may not be
 judged of him to eternall condemna-
 tion:

5. Chara-
 cter.

5. As when Jacob personated his
 brother

brother *Eſau*; yet his father, though he were blind, diſcerned *his voyce*, *Genesis. 27. 22.* *The voyce is Jacobs voice* (ſaith he) but the hands, *are the hands of Eſau*. So ordinarily may a true Chriſtian be diſcovered by his dialect or language, for he ſpeaketh beſt his mothers tongue called the *language of Canaan*, *Iſaiah. 19. 18.* which conſiſts, 1. In abſtaining from evill talk, *1 Pet. 3. 10.* for he that will love life, and ſee good dayes, muſt *refraine his tongue from evill, and his lips that they ſpeak no guile.*

But if at any time he over ſhooteth and breaketh out into diſtempered words, either offensive to his God, or infectious to his neighbour, knowing that evill communication infecteth good manners, *1 Cor. 15. 33.* 1. he recalleth himſelfe, 2. confeſſeth his ſin to God with ſelfe-abhorrencie, and humbleth himſelfe for it, as *Job* did in his answer to the Lord, *Job. 40. 4, 5.* Behold I am vile, what ſhall I answer thee? I will lay mine hand upon my mouth. Once have I ſpoken, but I will not answer; yea, twice, but I will proceed no further.

Thirdly,

60 Behold a true Israelite. Part II.

Thirdly, he resolveth for the future to bridle his tongue better, as *David* did, *Psalms* 39. 1. I said I will take heed to my wayes, that I sin not with my tongue: I will keep my mouth with a bridle while the wicked is before me.

Fourthly, he prayeth the Lord to set a Watch before his mouth, and to keep the door of his lips, *Psa.* 141. 3. as unable to doe it himselfe.

Fifthly, It is a dayly vexation to his righteous soul to hear others to dishonour God by their uncircumcised lips, and prophane discourses. *Lot* vexed his soul day by day, as well in hearing the *Sodomites* unlawfull speeches, as in seeing their unlawfull deeds, *2 Pet.* 2. 8. and of old they used to rent their garments, when they had heard any to speak blasphemie.

Secondly, the Language of *Canaan* consists not onely in shunning of evill words, but also in bringing forth good things out of the good treasure of his heart, as an evill man out of the evill treasure bringeth forth evill things, *Mat* 12. 35. For as the righteous hath the law of God in his heart; so his mouth speaketh

speaketh of wisdom, and his tongue
 talketh of judgement, *Psalm. 37. 30, 31*
 according to the Apostles charge, *Eph.*
4. 29. Let no corrupt communication
 proceed out of your mouth, but that
 which is good to the use of edifying
 that it may minister grace to the hear-
 ers.

Now bring your selves to this test; *Applica-*
 for by *mens words* they shall be justifi- *tion.*
 ed; and by their *words* shall they be
 condemned, *Mat. 12. 37.* Hereby *1. all* *Tit. 1. 10.*
 unruly and vaine talkers, cursers, custo-
 mary swearers, railers, and scoffers that
 walk after their own ungodly lusts,
Jude. 18. manifest themselves to be
 rather Pagans then Christians indeed;
 as *Peter* was discovered to be a Galile-
 an; for *his speech* bewrayed him, *Mat.*
26. 73.

And suppose a guilded Hypocrite
 may have his tongue ript with Scrip-
 ture expressions, and holy discourses
 yet if he be well observed at other times
 he will be found to speak ordinarily
 the language of *Ahdad*, and to trip
 and faulter in his most affected and
 best discourses. As many *Ephraimites*
 were detected to be what they were
 by

by the men of *Gilead* in pronouncing *Sibboleth* for *Shibboleth*, for they could not frame to pronounce it right, *Judg.* 12. 6.

2. What may they thinke of themselves, if they had any spiritual judgement, who think or say; words are but wind; little regarding what the Judge of quick and dead hath fore-warned, us of, that men shall give account of every idle word which they speak, in the day of judgement, *Mal.* 12. 36.

Thirdly, where shall they appeare that reproach and laugh them to scorn, and shun their company, whose tongues use knowledge aright, as *Solomon* saith every wise man doth, *Prov.* 15. 2. If any do but once make mention of the Lords righteousness, reprove sin, or exhort to reformation of life: or use any savory passages tending to the souls good, they have done with them as too precise for their societie, and jeere at them, as ridiculous persons: or tremble as *Felix* trembled when *Paul* reasoned of righteousness, temperance and judgement to come, but would give no further audience, *Acts.* 24, 25.

Fourthly, wo unto them who never:

yet call themselves to an account for preventing frothy obscene or noysome language; nor yet for the omission of seasonable and holy conferences being far unlike to the Prophet *Isaiah*, who cryeth out to God, *Wo is me; for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips*, Chap. 6. 5.

As the Carpenter or Mason is known Sect. 5. by his Rule or Plummets, so are they who are born in *Sion* distinguished 6. Chap. from all the Sons and Daughters of *Babel*, Gods holy word is the rule by which they square all their principles and practises, as the Apostle sheweth us, *Gal. 6. 16*. As many as walk according to this rule, peace be upon them and mercy, and upon the *Israel of God*. Now it is well known that a Rule is very usefull for builders for the discerning of that which is straight from that which is crooked that there may be a symmetry and just proportion between the severall parts of his edifice. This rule of the word must 1. be known by us, 2. we must have it ever in readinesse, 3. It is to be applyed to every

64 *Behold a true Israelite.* Part II.

every doctrine of faith embraced by us, and to all your imaginatious, affecti-
ons, and works, that we may *all walke by the same Rule*, Phil. 3. 16.

*Applica-
tion.*

But alas, how little do many think of any such rule from one end of the day to the other, nay, from one end of the week or year to another? how few of us know it? and how doe most persons cast it behind their backs? Do you, when you awake every morning consider, what affairs you are to goe about the ensuing day? doe you contrive as architects use to doe that your undertakings may all be good for the matter; and right for manner and ends thereof, that all your works may be wrought in God? that they may be carried on in faith and obedience to the glory of God? then you build upon the Rock, and your labours shall be accepted of God, and rewarded by him. But if you reject the word of God, what wisdom is in you? Jer. 8. 9. God will bring upon you the fruit of your thoughts and doings, Jer. 6. 19. and in fine reject you, as he did *Saul* (for this very cause) from being King, 1 Sam. 15. 26.

He

Part II. Behold a true Israelite. 65

He is a Jew (as the Apostle saith) ^{7. Charac-}
which is one inwardly, in the spirit ^{ter.}
whose praise is not of men but God,
Rom. 2. 29. He will neither forbear
doing good or be drawn to evil for
the applause of men, or for fear of re-
proach; he can pass through good re-
port, and bad report both, willingly ^{* 2 Cor. 6.}
and cheerfully, knowing well that they ^{8.}
are happy, who are reproached for
the name of Christ, Luke. 6. 22.

Quest. How doth God praise his
people? *Ans.* In his word he prefer-
reth them before all others, giving
them this suffrage, The righteous is
more excellent than his neighbour,
Prov. 12. 26,

Secondly, in advancing them by his
all-ruling providence above others e-
ven many times in this life; as he a-
vouched Israel to be his peculiar peo-
ple according to his promise, and made
them high above all nations in praise,
in name, & in honour, Deut. 26. 18, 19.

Thirdly, by the approbation and
commendation of the godly, whose
judgement is to be preferred before
thousands of other men's, as Jonathan
pleaded for David against his father
Saul, 1 Sam. 10. 4.

Fourth-

Fourthly, In their owne consciences by his spirit bearing witnesse to them that they are such as God approveth of, in which sense the spirit of glory is affirmed to rest upon them, *Pet. 4. 14.*

Fifthly, in the consciences and confessions of wicked men sometimes, even their worst enemies; as *Saul* justified *David* whose life he had long sought acknowledging to him, Thou art more righteous then I, *1 Samuel. 24. 17.*

Sixthly, by clearing up their innocencie from obloquies and slanders in this life, and bringing forth their righteousness as the light, *Psal. 37. 6.*

Seventhly, in reviving their credits and estimations in the world, after their bodies have been long dead and rotten. So the Prophets who had been slaine by the Fathers, had Tombes built them, and their sepulchers garnished by their children worse than their Ancestors, who justified the Prophets and condemned their own Fathers, saying, If we had been in the dayes of our Fathers we would not have been

been partakers with them, in the blood of the Prophets; *Mat. 23. 29, 30.* yet even these men afterwards put to death the prince of Prophets *Jesus Christ.*

Eighthly, at the last day in proclaiming their innocency before God, Angels, and men; when that one word *Engage, well done* faithfull and good servant will countervaile all the calumnies and aspersions that ever were cast upon them in this world, *Mat. 25. 21. 23.*

Ob, But great men speak evil of me. *Ans.* So did they of *David*, *Psalms 139. 23.* Princes also, saith he, did sit and speak against me but thy servant did meditate on thy Statutes. Where the word also imports that others did the like, as else where he complains to God in prayer. Let the lying lips be put to silence, which speak grievous things proudly and contemptuously, against the righteous, *Psalms 31. 18.*

In this case there is need of the *Pati. Rev.* *ence and faith of the Saints:* But *doe 10.* as *David* did, goe to God by prayer, and keep close to his testimonies and mark (as *James* speaketh of *Job*) the end which God made with *David*, and certainly

certainly in due time he will wipe off all dirt cast upon your faces also.

Applica-
tion.

I deny not but praise is desirable among all ; And whatsoever things are of good report ; if there be any vertue, and if there be any praise, these things are to be thought on, *Phil. 4. 8. for a good name is rather to be chosen then great riches, Prov. 22. 1.* But they that love the praise of men more then the praise of God ; or will not be content with the honour that cometh from God alone : But receive honour one of another, neither do nor can believe. *John. 5. 44. Obj. How then doth the same evangelist avouch that many of the chiefe rulers believed on Christ ; but because of the Pharisees they did not confesse him lest they should be put out of the Synagogue, for they loved the praise of men more then the praise of God, John. 12. 42, 43.* are they not here said for all this to believe ? How then can you affirme that such persons neither do, nor can believe ? A. What I affirm, *Christ hath taught : and therefore we must distinguish of faith ; they believed the truth,* but

but not truly; as * Bucer and * *Illa non est vera & legitima fides, doctrinam credere simpliciter esse veram; non autem penitus se illi subicere.* Calvin. Non wholly submit themselves to *fuit vera & viva fides; hac enim à confessione non separatur.* Christ and his truth. True and lively faith (*saith Calvin*) *Brentius in Ioh. 12, Non habuerunt veram fidem, sed fictitiam, quæ cum non confiteretur adversus insultum Phariseorum, multò minus constare poterit adversus insultum Sathane.* is not separated from confession; for with the heart man believeth to righteousness, and with mouth confession is made unto salvation, *Rom. 10. 10.* For albeit it is likely (*saith he*) that they were not altogether dumb, yet because their confession was not ingenuous or free enough, the Evangelist absolutely denieth that they professed their faith. Wherefore let no man flatter himself, who in any part concealeth and dissembleth his faith, lest he should incur the *Odium* or hatred of men. For albeit the name of *Christ* be odious, that fear is not excusable which compelleth us to decline in the least manner from his confession.

If any therefore preserve their reputations

rations with whatsoever dependeth thereupon, as worldly profit and safety, before *Iesus* Christ and his truth, they are not worthy of Him, but they and their credits shall perish together as 1. all such, whosoever they be as comply with evil times, embrace *heterodox tenets*, and side with factions (swerving from the right rule of Gods word; either for feare of losse, or hope of preferment: and 2. all such as dare not own the cause of Christ, nor joyne with the true professors thereof in time of persecution and danger, or basely forbear holy duties and religious performances for the same causes; for all these are but mongrel Christians, as appeareth by the parable of the sower, where they are compared to stony ground; for though they *heare* the word, and anone with joy *receive* it; yet have they not root in themselves, but when persecution ariseth because of the word, by and by they are offended, *Mat. 13. 20. 21.* where we meet twice with *by* and *by*: suddenly they receive the word, and as suddenly they start aside and recede from it. How many such are there in our dayes, as there have bin in former

Part II. Behold a true Israelite. 71

former ages as they that were then eye-witnesses informe us? * Many *Lessus in Joan, 12.* faith one of them at this day *Hodie multi affir-* affirme, that one may deny *mane, in persecutione* the doctrine of the Gospel in *licere abnegare doct-* time of persecution, and con- *rinam Evangelii et,* ceale their opinions, if so be *occultare sententiam* faith be retained in the heart. *suam, si modo corde* *servetur fides.*

This well considered would bring back into the right way, all such *Demasses* as have fallen away, and preserve others from backsliding.

A true Israelite loveth them who *8. Character.* appertaine to the same city, and are of the same family, as all true believers are, *Eph. 2. 19* And hereby we know (saith the beloved *Disciple*) that we have passed from death unto life, because *we love the brethren*: he that loveth not his brother abideth in death, *1 Job. 3. 14.* For every one that loveth him that begot, loveth him that is begotten of him, *1 Job. 5. 1.* and how can we love the head, Christ, if we love not His members also? But this love must not be in word, nor in tongue onely, but in deed and in truth, and then thereby we shall know that we are of the truth, and shall assure our hearts before God,

1 *Joh. 3. 19.* True Christian love is like to the planet called *Stella Veneris* which attendeth the Sunne of righteousness, and appeareth first and last in the soul, among all the planets of graces; in an *Israelite* indeed, and shineth brightest in the night of temptation when faith, and other graces (like the rest of the stars) are many times so clouded and obscured that we cannot discern them in our selves.

Quest. But how may we know that our Love of the brethren is sincere? *A*
1. If it proceed from faith; for faith worketh by love, *Gal. 5. 6.* and assureth us of Gods love to our owne souls; and this maketh us to love one another as Christ hath loved us, *Eph. 5. 2. 2.* If it extend to all the Saints; the poor, as well as rich, *Philem, 5.* to such as never yet shewed us outward kindness, as well as to them who have been beneficial to us.

3. If it be real and operative in affording them seasonable and necessary relief, according to our ability, then God will not be unrighteous to forget our work and labour of love, which hath been shewed towards his name
in

in administering to the Saints, Heb. 6.

10. If it be constant, yea increasing

every day, more and more, 1 Thess. 4:

10. 5 If it be chiefly set upon the

good of the souls of men and women,

that they may prosper, 6 If we

can forbear and forgive them, pray

for them, and sympathize with them

in their several conditions, and delight

in their society above others. These

will be cleare evidences of the found-

ness of our affection to them, which

will evidence to us againe that we are

of the fold of the *great shepheard*, and

little flock for whom he hath prepared

the kingdom.

On the contrary they who hate the *Appli-*

righteous, as Esau did blessed *Jacob*, cation.

Genes. 27. 41. who ** rob and*

spoil them instead of feeding ** Gregor moral. l. 25*

and clothing them, who tra- c. 9. Si ergo tantâ

duce, revile, curse, and despise *pœnâ mulctatur qui*

them, separating them out of *non dedisse convinci*

their society, discover them- *tur; quâ pœnâ feri-*

selves to be the serpents feed, *endus est, qui redar-*

Gen. 3. 25. or as *St. Iohn.* *guitur abstulisse a-*

plainly telleth them, children of the *liena?*

Devil, 1. *Joh. 3. 20.* Among all whom,

E they

they fall under the heaviest censure who disclaime all duties of charity as if none could perform them but forthwith they must needs make a ladder for themselves to ascend to Heaven by: whereas the Judge himself hath foretold us, that they shalbe placed on the left hand among the goats who neglected them, *Mat. 25. 41.* to whom he will say, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungred, and ye gave me no meate, &c. v. 42.* And when they shal answer, when saw wee thee an hungred, or thirsty, &c. v. 44. he shall reply, In as much as ye did it not to one of these litle ones, ye did it not to mee, v. 45.

And as for those who decry and explode the word, Duty, as contrary to, or inconsistent with, the free grace brought unto us by *Iesus Christ*; let them but consult with these places of Scripture, that they may see their error, and be better informed, The 1 place is *Eccles. 12. 13.* *Fear God, and keep his commandments: for this is the whole duty of man.* But some retort, *This is in the old Testament.* *answ. 1.* The old Testament

Testament is Gods word ; to which our Saviour refers us, *Joh. 5. 39. Search the Scriptures, for in them ye think ye have eternal life*, mark his reason, which he backeth the charge with: That is to be searched ; in which ye may have eternal life : but in the old Testament ye may have eternal life ; Therefore the old Testament is to be searched. The minor he takes to be granted by themselves, ye think so: whereto I may well add, they who reject that wherein eternal life is to be had or found, reject eternal life ; but they who reject the scriptures extant in our Saviours time which were the old Testament only; reject that wherein eternal life is to had or found: therefore they reject eternal life it self, 2 The Church under the new testament is built upon the foundation of the *Apostles and Prophets*, *Iesus Christ* himselfe being the chief corner stone, *Eph. 2. 20.* where, by the *Prophets* we are to understand their writings contained in the old Testament for whatsoever things were written afore time were written for our learning, as well as for our comfort, *Rom. 15. 4.* 3 Let us passe over to this:

new Testament, there is duty allowed, commended, and commanded also, as in *Luk. 17. 10.* When you have done all those things, which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do, where observe that, Every command layed on us, obligeth us to duty, and the works of charity towards poore Saints is termed Duty, *Rom. 15. 27.* where the *Apostle* exhorting the *Romans* to afford liberal contribution to the poor Saints at *Jerusalem*, drawes his argument *ab officio* thus, If the *Gentiles* have been made partakers of their spiritual things, their duty is also to administer to them in carnal things, 4. By grace we are not exempted from duty, but more obliged to Duty, as you may reade, *Tit. 2. 11, 12.* The grace of God which bringeth salvation hath appeared to all men teaching us that denying ungodliness and worldly lusts we should live godly, righteously, and soberly in this present evil world.

Sect. 6.

9. Character.

The next mark is sincerity, specified in the Text, because it is one of the fairest flowers in the right *Israelites* garland.

garland. Therefore I must insist more largely upon it than upon any of the former. He is one, *in whom there is no guile* For the better understanding whereof, we must distinguish of guile; 1. there is a *lawfull and commendable guile*, as may be seen in St Pauls expression, 2 Cor. 12. 16. who being *crafty* (as he affirmeth of himself) caught the *Corinthians with guile*, as the cunning angler covereth his hook with some such bate, as he knoweth the fish delighteth in, and then he useth to draw back his line, that the fish may lesse perceive the fraud, and more eagerly snatch at the bait, till it be caught; so here, this fisher of men forbore in policy to receive any maintenance of the Church of *Corinth*, (which otherwise he might have done) that he might the better win them to the love of the Gospel, it being thus unchargeable to them. And I desire that there were more of this guile, and less of the other, in all Ministers and Christians, which is nothing else but Christian policy seperate from hypocrisie, tending to the spiritual good of such as we deale with.

ally There is a finfull guile ever condemned as most odious to God and man: and this againe is threefold, 1. guile in heart, as Solomon hath it, *Pro. 12. 20. Deceit is in the heart of them that imagine evil*, 2. There is guile in the tongue, arising from that in the heart; and both these are the *Israelites* branded for, *Psal. 78. 34. 36. 37.* when God slew them, they sought him and, they returned, and enquired earnestly after God. Nevertheless they flattered him with their mouth, and lyed unto him with their tongues. For their heart was not right with him, neither were they stedfast in his covenant., 3. There is deceit in act; the wicked worketh a deceitfull work, saith Solomon, *Pro. 11. 18.*

From this threefold finfull fraud are our Heaven-borne *Nathanaels* acquitted, 1. for they are upright in heart as they be described in that song of degrees, *Psal. 123. 4. Do good, O Lord, unto those that be good, and to them that are upright in their hearts.*

2. There is no guile in their mouths; for so it was prophesied of those that should returne from the Babylonish captivity

captivity, *Zeph. 3. 13.* The remnant of Israel shall do no iniquity nor speak lies neither shall a deceitful tongue be found in their mouth. The like is affirmed of the hundred forty and four thousand: which were redeemed from the Earth mentioned, *Revel. 14. 1. 4.* that in their mouth was found no guile: for they were without fault, before the throne of God, *verf. 5.*

Thirdly, there is no guile in their demeanour: either towards God; for him they worship in spirit and truth *John. 4. 24.* or towards men; as Samuel after his many yeares government challenged all the people, Whom have I defrauded? and they all gave him this honourable testimony. Thou hast not defrauded us, *1 Sam. 12. 3, 4.* and St. Pauls conscience enabled him to say no lesse truly, then boldly, We have defrauded no man, *2 Cor. 7. 2.* for which cause Jacob also is called ἀνδρας * a plaine man, *Genesis. 25. 27.*

But here a grand Question ariseth, *Aug. de ci- vit. Dei.* Is there any man under Heaven free L. 6. C. from Hypocrisie and deceit, when the 37. Simplex sine dolo vel fultione, *αὐλῶτα* fingo inquit Ludovicus Vives in comment.

80 Behold a true Israelite. Part II.

Apostle condemneth all men to be lyers, *Rom.* 3, 4. There is none, no not one. *Ans.* For proof of this, we need go no further then my Text, where we have a double instance and that of two eminent persons, 1. Of *Nathaniel* expressly named, and 2. Of *Jacob* (his ἀπεχέτυπος) alluded to. For the former, it is evident there was grosse error in *Nathanaels* judgement when he demanded of *Philip* inviting him to come and see *Jesus of Nazareth*; Can there any good thing come out of *Nazareth*, *v.* 46. And *Jacob* cannot be excused by * his best compurgators from doubling four times together; since his own heart accused him for imposture in following his mothers counsell, as will appeare if we view the whole transaction, recorded *Gen.* 27. 6. *Rebeccah* having heard *Isaac* bidding *Esau* to goe out to the field and take some venison, and to make him savoury meat, that he might eat and blesse him before he died: She advised her son *Jacob* to fetch two good Kids from the flock, that she might dresse them and make savory meat, such as his Father loved, that he might bring it

Aquin
22.7.110.
3. ad 3.
Ufus est
Jacob hoc
modo lo-
quendi per
spiritum
propheti-
cā Aug.
l. de men-
dac. c. 1. fi-
guratē
pexit, &c.

it to his Father, and so obtain the blessing before his brother, *v. 10.* But Jacob answered his mother, that *Eſau* is an hairy man and I am smooth. My Father peradventure will feel me, and I shall seem to him as *a deceiver*, and so shall bring a *curse* upon me, and not a *blessing*; yet he was over-ruled by his mother, and brought her the Kids which she prepared, and sent by the hand of Jacob to his Father, who was dim-sighted, and therefore * demanded of him Who he was? Jacob said, *I am Eſau thy first born* which was an untruth: then he goeth on, I have done according as thou baddest me, when he was not bidden at all, 3. excusing his haste alledged that God had brought the venison to him, whereas he had fetched it out of the fold without any miracle or extraordinary providence: and lastly, his Father doubting whether he were *Eſau*, he affirmed, he was *v. 24.* The Quest. then remaineth yet in force, How can the assertion of our Saviour be justified, where he affirmeth of Jacob and *Nathanael*, that there was no guile in them, since it is cleerely proved, that there hath been and ever

Paraus in locum.

82 Behold a true Israelite. Part II.

will be falsehood found in all the Children of Adam excepting Christ himselfe alone, who did no sin, neither was guile found in his mouth, 1. Pet. 2. 22.

Answe. As we have before distinguished of guile in generall, so here againe we must distinguish of sinfull guile, 1. There is grosse & hidden fraud.

Secondly; such as men approve of in themselves; and such as they allow not of.

Thirdly; There is guile continued in, or truly repented of,

Fourthly; there is such guile as God imputeth to the party in whom it resideth: or such as he chargeth not at all upon them in whom it is.

Fifthly, There may be guile in the flesh when there is none in the spirit. Now it is granted that this sin hath infected all mankind by nature except Jesus Christ: yea that there remaine some degrees of Hypocrisie in the best of the children of men, while they live in this world. But as for grosse falsehood, it seldome or never surpriseth the true Christian, unless it be while he is under some strong temptation or other, as here Jacob was, for
L. his

1. his dear Mother perswaded him to take this sinister course for obtaining the blessing, the end was good, he saw his mother counsel'd him to it in great love to him, he might haply imagin, that his mother being withal a gracious woman, knew better than himselfe what was both lawfull and expedient (in such a case) to be done, & he knew that obedience was due to her that bare him, *Prov. 1. 8.* especially when she was so importunate, and had taken the curse upon her (which she feared he should haue brought upon himselfe by this collusion) for she had said unto him, *Upon me be thy curse, my Son: Onely obey my voice, Genesis, 27. 13.*

Secondly, Here carnal reason for the present overtopt his faith, and suggested, The blessing is promised to me, and now is the time or never for me to seek it, lest my brother prevent me, and this is the most probable way of procuring it.

Thirdly, Here (we may be sure) Satan would not be wanting to imploy his utmost policy to thrust him forward. And thus was he drawn in-
to

to the sinne ; yet got the blessing in this sinfull method, to teach us all, that all our blessings proceed from Gods meer grace towards us in *Jesus Christ* and not for any worthinesse of our own: though *Jacob* here did that which might justly have forfeited the blessing, yet even then did the *Lord* graciously confer it upon him, 2. Though he feared hereby to bring a curse upon himselfe, which plainly argueth strong doubting in him ; yet this hindreth not his speeding. Where observe again that theoreme of the Apostle to be a solid truth, *2 Tim. 2. 13. If we believe not, yet God abideth faithfull he cannot deny himselfe.* Though we alter never so much ; yet God is the same most faithfull and just in all his promises and undertakings.

But setting aside this time of *Jacobs* temptation, I conjecture that you shal hardly find him offending in this kind either before or after : Some may aske ? Did he not supplant his brother ? *Answ. Esau* indeed termed him a supplanter to his Father *Isaac* descanting upon his name *Jacob* which signifieth a supplanter. *Gen. 27. 36,* saying Is he not

not rightly named Jacob ? for he hath supplanted me these two times : he took away my birthright, and behold now he hath taken away my Blessing also. But learned interpreters both Orthodox and popish herein justify Jacob and condemn Esau. * Paræus

asserteth that Jacob used prudence, not without a divine instinct, but no sinfull guile: and againe he cleereth him of injustice in this matter, because he bought not *rem alie-* *Paræus in locum : Supplantavit fratrem non dolo malo, sed prudentiâ & divino instinctu. Thomas. 22.9.100.art4.ad.3. Jus primogenitura debebatur Jacob ex divina electione, secundum illud, Mal.1. Jacob dilexi, Esau autem odio habui. Ideoque Esau peccavit primogenitam vendens : Jacob autem non peccavit emenda, quia intelligitur suam vexationem redemisse.*
nam, sed suam redemit ; for without doubt (saith he) Esau had often offered him the birthright, and this he gathereth from those words Sell to me this day, swear to me this day, Gen. 25. 31. 33. q. d. Now performe to me, what thou hast often promised me.

Secondly, although there is hidden guile, and may be sometimes grosse fraud (in the times of temptation) in a true Christian ; yet when he discerneth it in himselfe, and after the temptation is past, he alloweth not of

it.

86 Behold a true Israelite. Part II.

it in himself, as the wicked do, e. g. Ephraim justifieth himself in his ledger-
demand, *Hos.* 12. 7. He is a merchant,
the balances of deceit are in his hand :
he loveth to oppress. And what saith
he to this ? *v.* 8. yet am I become rich,
I have found me out substance in all my
labours they shall find none iniquity in
me, that were sin.

gly The wicked continueth in this
sin, as the Psalmist chargeth him; Thou
givest thy mouth to evil, and thy tongue
frameth deceit, *Psa'm.* 50. 19. But
as soon as the Lord bringeth a soul to
true repentance, either initial, or re-
newed, then he confesseth his fault with
sorrow and shame, as *Zachens* did,
Luk. 19. 8. If I have taken any thing
from any man by false accusation, I re-
store him fourfold. And *Peter*, after
he had denied with swearing and cur-
sing that he knew his master, he went
out and wept bitterly, *Mat.* 26. 70.
72. 75. and with *David* he prayeth the
Lord to remove from him the way of
Lying, *Psal.* 119. 29. and thence for-
ward he renounceth the hidden things
of dishonesty, and walketh no longer
in craftiness, *2 Cor.* 4. 2. but studiously
according

according to the Apostles rule he putteth away lying, and speaketh the truth with his neighbour, knowing that we are members one of another.

4ly. And though there remaineth guile in his flesh, or unregenerate part; yet is there none in his spirit, or regenerate part. *Psal. 32. 2. In his spirit there is no guile.* This distinction Saint Paul maketh when he sound in himself experimentally a bitter-sweet contrarietic, *Rom. 7. 18. In me, that is in my flesh (saith he) dwelleth no good thing: for to will is present with me, but how to performe that which is good, I find not, &c. and v. 22. I delight in the law of God, after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.*

5ly Though there be guile in him; yet (after his repentance for it) the Lord doth not impute it to him: witness the royal-prophet, *Psal. 32. 12: Blessed is the man, whose transgression is forgiven, whose sin is covered. Blessed is he unto whom the Lord imputeth not iniquity*

iniquity, in whose spirit there is no guile. He will confess of himself, I have a treacherous heart, and false tongue, who shall deliver me from it? I will do this thing for thee, saith the Lord, which you desirest; for I have found a ransom. Oh this maketh him to cry out with the blessed *Apostle*, *Blessed be God through Jesus Christ*, Thus God dealt with the prophet *Isaiah*, c. 6. v. 5. Wo is me, (saith he) for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hostes. Then flew one of the *Seraphims* unto me, having a live coale in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged, v. 6. 7. Here I cannot pretermitt *Nathanael* in my text, in whom there was rooted a very dangerous Error (as before hath been shewed) that *Jesus Christ* was not the right *Messias*, because he came out of *Nazareth*; yet our Lord *Jesus* foreseeing that after he was

was better informed, he would embrace the truth; by way of anticipation (as I may so speake.) gives him this report, that he was a true Israelite in whom was no guile. Upon which words

* *Brentius* dilateth thus 1. * *Laudat in eo cando-*
 Christ faith there was no rem, in profitenda
 guile in *Nathanael*, because animi sui sententiâ.
 he uttered candidly his opini- *Etsi vitium erat*
 on, 2. being invited by *Philip* quod *Nathanael of-*
 to come and see Jesus he resi- fendebatur humili-
 sted not stiffly, but obediently tate patriâ Christi,
 followed him, to which I add non mediocris tamen
 a third particular, that being virtus est, sententiam
 convinced of his error he be- suam nullo dolo malo
 lieved readily, and constantly celare, sed eam aper-
 adhered to him for life and fiteri, 2. commendat
 salvation. in ipso simplicitatem
 obsequii: Invitatus
 enim à *Philippo*, ut

accedat ad *Jesus*, etsi videbatur non infirmum habere argu-
 mentum, quod *Jesus* non esset *Messias*, tamen non resistit
 duriter, non repugnat odiosè, sed sequitur obedienter.

By this signal, all fraudulent persons *Appli-*
 are detected to be none of this number *cation*
 of *Israelites* indeed, who therefore are
 advised in time to cast off all guile, and
 to repent of their former deceit: for
 though they deceive others, and them-
 selves more then any yet God cannot
 be mocked, *Gal. 6. 7*. Among these self-
 deluders

deluders, we 1. meet with all such as
dissemble with God; who shall get the
 curse for their pains, *Mat. 1. 14.*
Cursed be the deceiver, saith the Lord,
 who draw nigh to God with their
 mouths, but remove their hearts far
 from him, *Isa. 29. 13.* 2 Such as cor-
 rupt the word of God, mingling false-
 hoods with truths for sinister ends; 2
Cor. 2. 17. 3 Papists who speak lies in
 hypocrisie, 1 *Tim. 4. 2.* practising them-
 selves, and teaching others the art of
 lying, fall under that double dreadfull
 censure of our Saviour, whosever shall
 break one of these least commandments
 much more the greatest, and shall teach
 men so, he shall be called the least in the
 kingdom of Heaven, *Mat. 5. 19.* The
 Jesuites teach 2 that it is lawfull to
 use equivocation not only in ordinary
 discourse, but in very oaths even before
 the civil magistrate, not only about ci-
 vil, but also religious matters. These
 may passe for Saints in the Romish ca-
 lendar: but shall never be owned for
 true Christians in Gods register; yea,
 this their practice is condemned by the
 moral Heathen, who hencein teach better
 divinity then the papists O b Plutarch
 and

a Par-
 sons miti-
 gat, c. 7.
 and 11.

Sanchez
 oper moral
 tom 1. l.
 3. c. 6.
 disputat.
 35. num.
 13.

b Plutar
 in apoph
 Cic. l. 1.
 offic.

and Cicero stigmatize Cleomenes the Lacedæmonian, who making a truce with the enemy for thirty daies, nevertheless destroyed their fields in the night time, alledging for his excuse, that the truce was made for daies, not nights. This, and other passages like to it, are yet extant in Cicero's Offices of former editions, but are not to be found in bookes (which I have seen) printed among the Papists; c Diog. Melius est in for their index expurgatorius ^{no paxas quàm} hath expunged the same as he ^{aboluit incidere, in} retical, 4ly. All ordinary liars, ^{corus quàm in paraf-} falsewitness-bearers, ^{ros; hi viventis ani-} false- ^{mau corrumpunt,} swearers, Sycophants and flat- ^{illi solum mortui cor-} terers together with all chea- ^{pus.} pers, and fraudulent dealers, * Aug. super Psa 75. who promise and performe not, ^{Si verus Israelita in} borrow and repay, not; though ^{quo dolus non est:} it be in their power to do it; ^{deleat et mendaces} who use false lights, false ^{non sum veri Israe-} weights, false measures, shall never be numbred among these citizens of the new Jerusalem, unless they repent in time: for thus holy Augustin * argues against them all. If he be a true Israelite in whom there is no guile, then guilefull persons and liars are not true Israelites.

Obj.

Obj. But some will say, Plain dealing is a jewel, but he shal dye a beggar that useth it. *Ans.* Were this true; yet better it is to dye a beggar with *Lazarus*, and after death to rest in *Abrahams bosome*, than to live in the greatest plenty with *Dives* in this world, and to go to hell in the world to come, 2. But, Christians, leave this maxime to *Machiavel*, and the father of lies.

Gen. 25. For *Iacob* was a * plain man; yet
27. grew exceeding rich: with my staff (said he) I passed over this *Jordan*, and now I am become two bands, *Genes. 32.*

10. On the contrary; wise *Solomon* inspired by the spirit of truth teacheth, that wealth gotten by vanity shal be diminished, *Pro. 13. 11.* and again, *An*

Pro. 20. inheritance may be gotten hastily at the beginning, but the end thereof shal not be blessed; And though the bread of deceit (for a while) may seem sweet to a man; yet afterwards his mouth shal be filled with gravel, *Pro. 20. 17.* and in the end he shal find that too true, which now he will not beleeve, That he hath laboured for the wind, and when he returneth to go as he came he shal take nothing of his labour, which he may
Eccles. 5. carry away in his hand. *Obj.*
15, 16

Obj. But may he not leave them with his children? *A.* *Solomon* resolveth this quærie, Those riches perish by evil travel, and he begetteth a son, and there is nothing in his hand, &c. *Eccl.* 5. 13, 14, 15, 16, 17. Where we have 6. things observable, 1. He may think that he hath gotten riches: but he shall find that he hath laboured for the wind, 2. Those riches shall not profit him, 3. They are kept (while he hath them) for his hurt, 4. The unjust getting, and ill keeping of them shall yeeld him no better fruit then much sorrow and wrath in his sicknesse, 5. He shall carry no more out of the world, then he brought with him into the world, 6. His children shall be nothing better for them, when he is gone. *Hee* begetteth a son, and there is nothing in his hand. But there remaineth the last and worst thing behind, a sad reckoning for all *Pro.* 21: 6. The getting of riches by a lying tongue is a vanity tossed to and fro, of them that seek death. They sought treasures with very great toyle: but shall find death; when they think not of it; as the silly fish seeks the baite, but meets with the hook; for these men
seeke

94 Behold a true Israelite. Part II.

* Euseb. Iocke death eventually, not intention-
 Emisenus ally: but, would they consider in time
 ham. 3. de that while they seek seeming good
 pascha. things, * which perish in the using, they
 Remanet shall find real curses, which will abide
 quod dam- with them for ever, they would not
 nat, pre- take somuch paines to bring perdition
 terit quod upon themselves.
 deletat.

18. Now let us proceed to our true
 Israelites last character, He, *Nathanael*-
 like imitateth the good examples of
 holy men, which is termed by the wise
 man, *Pro. 2. 20. walking in the way of*
good men, and keeping the paths of the
righteous. Among whom *Jacob* is here
 singled out as a most eminent patterne
 for us. Let us therefore propound to
 ourselves *Jacobs* conversation; wherein
 we shall find many memorable passages,
 whereby all other persons may try
 themselves whether they be his spiri-
 tual sons and daughters, or no.

But before I come to particularize
 them, this double caution is to be pre-
 mised, that all things spoken and acted
 by this blessed *Patriarch*, are not to be
 imitated; some of his words and deeds
 being justly liable to animadversion
 and censure, as his prevarication and
 poly

Part II. Behold a true Israelite. 95

polygamie, which yet are to be noted * *Notanda*
by us; for much good may be learned *non imi-*
out of his evils, for 1. thereby we are *tanda.*
advertised, that there is no absolute
exemplar or pattern to be found among
men, except *Iesus* Christ who is to be
followed in all things which are recor-
ded in the Gospel, and propounded for
our imitation; for he onely never of-
fended in word or deed, and therefore
the *Apostle* exhorteth the *Corinthians*
to be followers of him, even as hee al-
so was of Christ, 2. we must have a *1 Cor. 11*
precept as well as a president to direct *II. IMITATIO*
us how far or wherein we are to imitate
Iesus Christ, and other holy persons:
otherwise Christ himselfe is not to be
imitated by us in all things without
restriction; for he did many things as
God and mediator, as walking upon
the Sea, and dying for the sinnes of the
world, wherein none of us may imitate
him, 3. hence we are taught, not to
conclude against ourselves or others,
that there is no true grace at all where
some remainders of sin are found, 3.
what need we and the best men have of
an advocate with the father. 4. who-
soever with the Egyptians follow the
dark

dark side of the cloud must needs be drowned and perish, 5. and therefore we are to cast our eyes on the light side thereof, for so the *Apostle*, *Heb. 11.* compareth the examples of believers to the cloud, which guided the *Israelites* from the land of *Egypt* to *Canaan*, whereas the *Egyptians* following behind it, perished: and * *Isidore* resembl-

* *Isid. de summo bo-*
no *l. 2. c.* wherein others may see what is defect-
ive in themselves.

Sanctum
virum imitatur, quasi exemplar aliquod intuetur, seseq; in illo quasi in speculo prospicit, ut adiciat quod deesse virtuti agnoscit.

1 Instance 1. These things being necessarily premised, let us now mind our copy set us in the text. I shall propound 13. several instances 1. *Jacob* was a servant of the true God, and accounted it his honour to be so, *Genes. 32. 10.* As many therefore as * call him, *Lord, Lord*, but do not the things which he commandeth him, assume the name, but refuse the work, shall be reputed among the evil and slothfull servants, who will expect to enter into the kingdom of heaven, but shall be shut out of it.

Luk. 6.
46.

2. All that are ashamed of Christ, and his

his words, of them will he be ashamed at the last day, before his Father, angels, and men, *Mar. 8. 38.* 3 Those that serve *Satan*, and diverse lusts and pleasures, *Tit. 3. 3.* and will not be perswaded to yeeld their members servants to righteousness, unto holiness, as they have yeelded them formerly servants to uncleanness and to iniquity unto iniquity, are the bondslaves of sin and *Satan*, free from righteousness, and shall in fine receive the wages of sin which is death, *Rom. 6. 19, 20, 23.*

Let us therefore have grace, whereby we may serve God acceptably with reverence and godly feare, (as *Iacob* did)

Hebr. 12. 28. 2 As *Iacob* was in covenant with God, *Levit. 26. 42.* where

2.
Instance.

God promisseth to remember his covenant with *Iacob*, with *Isaac*, and with *Abraham*: with *Iacob* first, because, it was established with him last, and the blessings of *Iacob* prevailed above the blessings of his progenitors. *Genes. 49.*

26. So must you take hold of his covenant, and keep it, that all his pathes may be mercy and truth to you, *Psa. 25. 10.*

All then, that are not under *Isa. 56. 4* this covenant, or refuse to bring their

F

childien

98 Behold a true Israelite. Part II.

children to it in due time and manner, or that despise Baptisme the *token of it*, as circumcision was of old, *Gen. 17. 11.* are not yet in this rank, and they who have listed their names in this holy Catalogue, but *profane and violate this Covenant* made with the fathers *Malach. 2. 10.* shall certainly be cut off, their iniquity shall be upon them and they shall be found among the rabble mentioned, *Rom. 1. 31.*

3 Instance 3. Jacob was *humble and lowly in Spirit*, and esteemed himselfe utterly *unworthy of the least of all Gods mercyes*, and all the truth which God had had shewed him. By truth I understand the Promises which God had made and performed unto him, as * *Luther* interpreteth it, *Gen. 32. 10.* was Jacob thus humbled, and Jesus Christ who was equall to his Father, lowly in spirit, and will you be proud? what have you, that you have not received, *1 Cor. 4. 7*? why should dust and ashes be proud? There can be no shreuder signe of an approaching fall, then elevation of spirit. This dead Flie will soon infect the whole box of the Apothecaries precious oynment, and God hath engaged

* *Luth. in Gen 32. veritas est promissio.*

engaged himselfe in due time to exalt them who humble themselves before him, *Jam. 4. 10.* Away therefore with a proud heart, and high looks, which otherwise will render you abominable to God, *Prov. 6. 16, 17.*

Fourthly, *Jacob* desired above all things, whithersoever he went, Gods presence to goe a long with him, *Gen. 28. 20.* and better it were for us never to stir one foot further, than to proceed without it, as *Moses* desired of God *if thy presence goe not with us, carry us not up hence, Exod. 33. 15.* Let this teach us to acknowledge him in all our wayes, and he shall direct our pathes *Prov. 3. 6.* As for them who say to God *depart from us* we desire not the knowledge of thy wayes, *Job. 21. 14.* God shall in like manner abandon and dismiss them for ever, with a malediction and say, Depart from me ye accursed into everlasting fire, and then shall they know whether God had more need of them, or they of him, and be enforced to confesse, We are justly served. But who be they that say to God, depart from us? *Ans.* All that desire not the knowledge of his waies. Consider

this all you that refuse to frequent the places where his honour dwelleth, the assemblies of his people, and that neglect to read and meditate on his word, to get the true knowledge of his will, that you may do it; you doe as much in effect, as if you had said, *Depart from us*, and he that knoweth the meaning of your dealings toward him, will let you know his mind towards you, that he is well agreed to grant you your desire in your life time, even when you are dead, *depart you did*, and *depart you shall* for ever and ever; See who will have the worst of it.

5 Instance. Fifthly, *Israel* was both *instant* and *constant* in prayer to God, *Gen. 32. 24, 25, 26. he wrestled with God till the breaking of the day, and would not let him goe, till he had blessed him, and by his prevalency he obtained the Surname, Israel. By his strength (the prophet saith) he had power with God: yea he had power over the Angel, and prevailed: he wept and made supplication to him, Hol. 12. 3, 4, 5.*

Ambros. *Arma non sumus*
preces & Lacrima
 Right prayer is an infallible cognizance of a genuine Christian; for whosoever shall call on the name of the Lord

Lord shall be saved, *Rom. 10. 13.* 1 All here required for salvation is the right calling upon the name of the Lord, 2. far we need not to goe : the Lord is in all places, 3. none are debarred from this liberty ; whosoever he or she be that call, shall speed, 4. the rewards of so small a service, as calling on his name is no lesse then salvation, 5. Gods willingnesse to hear and help us, is seen in this that he calleth upon all to call upon him, that they may be saved by him. We need not to awaken him but he wakneth us; to aske him, he is more ready to hear us, then we are to aske of him.

Quest. But what is right prayer?

Ans. This is duly to be considered, for the work is honourable and profitable, 1. the party that performeth this service aright, must 1. be righteous ; * *Greg. Moral.* for the fervent effectual prayer of the righteous availeth much, *Jam. 5. 16.* *Tum cor nostrum fiduciam in oratio*
But if I regard wickednesse in my heart *God will not hear my Prayer,* *Psal. 66.* *ne accipit cum sibi vita prae*
 18. * 2. he must pray according to his will, 1 *John. 5. 14.* This is the confidence that we have in him, that if we aske any thing according to his will dicat.

will, he heareth us, 3. our suits must be commenced to God in the name of our mediator Jesus Christ, *John. 16. 23.* for so runneth his direction and promise joyned together: verily, verily, I say unto you, whatsoever you shall aske the Father in my name, he will give it you, 4. acceptable prayer proceeds from Faith coupled with charity, *Mark. 11. 24, 25.* whatsoever ye desire when ye pray, believe that you receive them, and he shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father which is in Heaven, may forgive you your trespasses.

On the contrary, all they that do not call upon God are wicked and shall be accursed, *Psalme. 14. 4.* for God hath threatned to pour out his fury upon the Families that call not on his name, *Jer. 10. 25. 2* All they that worship Idols instead of the true God, shall be sent by him to their Idols for help if they will have any; for God will afford them neither audience nor assistance, in their time of need, *Judg. 10. 13, 14.* ye have forsaken me, and served other Gods: wherefore I will no more deliver

Jer. 10.

25.

ver you : Goe and cry unto the Gods
which ye have chosen, let them deliver
you in the time of your tribulation

3. He that prayeth not in faith, hath
no ground to thinke that he shall ob-
taine any thing of the Lord, *Jam. 1.6,*

7. 4 He also that wanteth charity,
shall want successe in his supplications,

Prov. 21. 13. Who so stoppeth his ears
at the cry of the poor, he also shall cry

himselfe, but shall not be heard : and,
unlesse you forgive others, neither will

your Father forgive your trespasses,
Mat. 6. 15.

6. Israel is called *pater vocorum* the 6th Instance
Father of vowes, because he is the first

that ever we read of in Scripture who
made any religious vow, *Gen. 28. 20.*

Jacob vowed a vow, saying, if God
will be with me, and will keep me in

the way that I goe ; and will give me
bread to eate, and rayment to put on

so that I come againe to my Fathers
house in peace, then shall the Lord be

my God, *v. 21.* and this stone which I
have set for a pillar, shall be Gods

house : and of all that thou shalt give
me, I will surely give the tenth unto

thee, *v. 22.* The vow consisteth 1. of
F 4. prayer

prayer for Gods presence, protection and maintenance, and a prosperous returne, 2. of a promise that *God shall be his God*, to worship him internally in spirit, and externally in that place to build God an house, and to give him the tenth of all his increase. And accordingly he performed his vow, *Gen. 35. 1. 3.*

* Bernar.
Epist. 2.
*Iuste exi-
gitur ad
solven-
dum, qui
non cogi-
tur ad vo-
vendum.*
8.

In like manner are we called upon to vow unto the Lord and to performe, *Psal. 76. 11.* But alas how little do most mind their vow in Baptism? and many make vowes, but pay not, * whereas it were better, that is, lesse evill, not to vow, then to vow and not to pay, *Eccles. 5. 5.*

Section:

7. Instance

Seventhly, in the same words *Jacob* seeketh not great things for himselfe all he desireth is bread to eat, and rayment to put on, to teach us that lesson which *S^t. Paul* deduceth hence, *1 Tim. 6. 8.* Having food and rayment let us be therewith content; many better then we, who have not had so much, have been better content. The great Apostle of the Gentiles gives us his patern as well as his precept herein, *Phil. 4. 11.* where he proclaimeth to the Churches
not

not by way of *boasting*, but for our *imitation*, that he had learned in whatsoever state he was therewith to be content. If the Lord shall not give us estates suitable to our minds, let us bring our minds to our estates, and say, The wise and loving God knoweth better than we, what condition is fittest for us, who hath taught us to aske for our *dayly bread*, that is, all things necessary and no more; for this is the readiest way to have more bestowed on us, as Jacob afterwards attained to exceeding great riches who passed over Jordan at the first with his staffe onely, at his return back became two bonds, *Gen. 32. 10.*

How great need have we all, to beware and take heed of pride and covetousnesse, lest they discard us from among true *Israelites*? either of which will never suffer the heart to be contented.

1. The proud man] meaning the *Caldean*; keepeth not at home] within his own bounds but enlargeth his desire as Hell, and is as death, and cannot be satisfied, *Habak. 2. 5.*

2. He that loveth silver shall not be satisfied with silver: nor he that lo-

veth abundance with increase, *Ec. 5. 10.*
 For this end, 1. Let us pray the Lord
 with *David, Psalm. 119. 36.* to in-
 cline our hearts to his *Testimonies*, and
 not to covetousnesse. Among the rest
 of Gods precepts, let us well study the
 tenth Commandement, wherein *cove-*
tousnesse is condemned, and the
 contrary, *contentednesse* is enjoyed
 2. Think not that this Dropsie will
 be cured by increasing wealth but

Quo plus sunt pota, plus siti-untur a-qua. Ovi. purge out the noxious humours with-
 in, and this distemper will be healed,
 3. Make Christ your portion, with
 whom you are sure of all things, *Rom.*
8. 32. as *St. Paul* having nothing, yet
 possessed all things, *2. Cor. 6. 10.* Thus
 do, and you shall find *godlinesse* with
contentment to be better then the lar-
 gest Patrimony here below.

Instance *Jacob* is a mirrour of thankfulnesse
 both for privative and positive mercy,
 for audience of prayer, preservations
 spiritual and temporall, as all along the
 story of his life you may read. I will
 make an altar (saith he) to God, who
 answered me in the day of my di-
 stresse, and was with me in the way
 which I went, *Gen. 35. 3.* Of his children
 he

he saith to Esau, These are the children which God hath graciously given to thy servant, Gen. 33. 5. And of his cattle, God hath dealt gracionously with me, I have enough, v. 11.

What Israel did, all the house of Israel are required to do. Psal. 135. 19. *Blesse the Lord, O house of Israel.* Others will not, or cannot praise God aright: when the Gentiles knew God, they glorified him not as God, neither were thankfull, Rom. 1. 21. Hypocrites may boast themselves of a false gift, but in so doing are like clouds and wind without raine, Prov. 25. 14. The proud Pharisee could say, *God I thank thee,* that I am not as othermen are, extortioners, unjust, adulterers, or even as this publicane, but went away as he came, unjustified, Luk. 18. 11. 14. *Praise is comely for the righteous,* and for them alone, Psal. 33. 1. Rejoyce in the Lord, O ye righteous, *praise is comely for the upright,* 1. God hath blessed the house of Israel, Psal. 115. 12. and they can blesse God who hath blessed them with *Epbes. 1. all blessings in heavenly places in Christ 3.* But a person who is neither elected, nor redeemed, nor justified, nor sanctified.

fied cannot in truth blesse God either for his election, redemption, justification, or sanctification, or any other spiritual blessing, before he knoweth in some sort these things belong to him, 2. We must be in Christ, and by him offer up spiritual sacrifices, before we or our praises can be acceptable to God, 1 Pet. 2. 5. 3 None else can praise God in faith, and *without faith it is impossible to please God*, Heb. 11. 6. 4. Their Instrument is in-tune, their heart is ready, all the faculties of their soule are in right order, Psalm. 108. 1. *O God my heart is fixed, I will sing & give praise*, 5. they onely have skill to play upon this instrument, Proverbs. 10. 32. *The lips of the righteous know what is acceptable to God and men.*

9-Inſtance 9. Jacob ſware by the feare of his father Isaac, Gen. 31. 53. where, by the the feare of Isaac, is to be understood, God himſelfe, as you ſee, ve ſe 41. where he ſaith to Laban, Except the God of Abraham and the feare of Isaac had been with me, ſurely thou hadſt ſent me away now empty. And hence we learne 1. that ſwearing is not altogether unlawfull, but may be uſed

as a part of Gods worship, 2 he sware not ordinarily, till he had a weighty cause, 3 he sware by the Lord. 4 with fear and reverence, as his forme of words expresse: unlike to him (in their judgement) are such as hold it unlawful under the Gospel to swear at all or in any case whatsoever, as some in our dayes teach, and the * Essæans of old who thought all oaths as bad as perjurie, whereas * the Lord hath sworn by himself, that unto him *every tongue shall sweare*, even under the Gospel; for to those times the Apostle applyed that Text, *Rom. 14. 11.* and St. Paul used oaths for confirmation of his doctrine sometimes, *Rom. 9. 1. Gal. 1. 20.*

* Ioseph.
1. 2. De
bello Iu-
daico. c. 7.
* Isa. 45.
23.

Obj. But doth not Christ forbid us to swear at all, *Mat. 5. 24.*

Ans. Christ forbids all swearing by creatures, (which the *Pharisees* & *Lyra* since them held to be no sin) which is also condemned, *James. 5. 12.* Above all things swear not neither by heaven nor earth, but if you must needs *sweare*, let it be by the God of truth, *Isa. 65. 16.*

1. They that *sweare* by any but God, are unlike to *Iacob* (in practice)
2. So are all common and rash swearers who

who take the name of God in vaine and may be sure he will not hold them guiltlesse. 3. for oaths the Land mourneth, Jer. 23. 10. how much more cause have they to mourn, who make the earth to mourne. 4 All that swear by the name of God, without due reverence to his sacred Majesty are distinguished from the righteous and ranged among the wicked, Eccles. 9. 1, 2. As is the good, (saith the Preacher) so is the sinner, and he that sweareth, as he that feareth an oath. The good man feareth even when he sweareth what he knoweth to be truth. 5 He therefore that sweareth falsely is on the dark side of the cloud, and the flying Roul full of curses shall find him out, and shall remaine in the midst of his house who sweareth falsely by the name of the Lord, and shall consume it with the timber thereof, and the stones thereof, Zach. 5. 2, 3. Yet there is hope in Israel concerning this; if the party offending repent of his sinne with Peter speedily and seriously, Levit. 6. 5. If he that hath found that which was lost, and lyeth concerning it, and sweareth falsely, restore that which he hath deceit-

Part II. Behold a true Israelite. I I I

ceitfully gotten in the principall, & shal
add a fifth part more thereto, & give it
to whom it appertaineth, & shall bring
his trespass offering unto the Lord, the
Priest (Jesus Christ) shall make an at-
tonement for him, before the Lord, and
it shall be forgiven him, vers. 5, 6.

Israel was very mindfull of his mor-
tality, reputing himselfe a Pilgrim 10.
Instance.]
and stranger in the world, as may be
easily gathered from his answer to
Pharaoh demanding of him, how old
he was, *Gen. 47. 9.* The dayes of the
yeeres of my Pilgrimage are 130 years;
few and evill have the yeers of my life
been, I have not obtained unto the
dayes of the years of the life of my
fathers in the dayes of *their pilgrimage*:
out of which speech of his the Apostle
gathereth, that he sought a better
countrey even Heavenly. According to
this our president let us account our
selves *strangers and sojourners with
God*, as all our fathers were: so did holy
David, *Psalms. 39. 12.* and let the Apo-
stle's loving obtestation sink deep into
our hearts, *1 Pet. 2. 11.* Dearely belo-
ved, I beseech you *as strangers and
Pilgrims*, abstaine from fleshly lusts,
which

112 Behold a true Israelite. Part II.

which war against the soule; and since we have no continuing place here, let us lay a good foundation for eternity, *1 Tim. 6. 19.*

But alas, how few are there who write after this copy? many put the evil day far from them, *Amos. 6. 3.* and so live, as if they should live here for ever, and not see corruption, *Psal. 49. 9.* yea, the very thoughts of death make too many more profane and dissolute, who say to themselves, and others, *Let us eat and drink for to morrow we shall dye*, *Isa. 22. 13.* little minding that after death comes judgment, *Heb. 9. 27.*

II:
Instance.

11. *Israel* is an exemplar to Christian souldiers, he was valiant in fight, *Genes. 47. 22.* with his sword and with his bow he took a portion out of the hand of the *Amorite*, which he gave to his son *Joseph* above his brethren; yet in times of peace, none more harmless, quiet and patient in suffering injuries then he. As *Hamor* and *Shechem* confessed of him and his sons, *These men are peaceable with us*, *Genes. 34. 21.* and to avoid the fury of *Esau* his brother for quietness sake

Part II. Behold a true Israelite. 113

like he fled into the countrey of Syria, *Hof. 12.12.* And when *Shechem* had defiled his daughter *Dinah*, and he heard of it, *He held his peace*, *Genes. 34.5.* which declareth, that he had great power over his owne Spirit. But when his two sons *Simeon* and *Levi* had without his privity slaine the *Shechemites* for deflouring their sister, how did he abhor their bloody fact and condemne them for it? *v. 30.* *Jacob* said to *Simeon* and *Levi*, *Ye have troubled me to make me to stink among the inhabitants of the Land: yea, till his dying day he could not forget it; for when he blessed his sons a little before his death, coming to these two in their order, he calleth them* brethren in evil, and detesteth with an execration their horrid crime, saying, The instruments of cruelty are in their habitations; O my soule, come not thou into their secretes: unto their assembly mine honour be not thou united: for in their anger they slew a man, and in their selfe will they digged down a wall. Cursed be their anger, for it was fierce, and their wrath, for it was cruel. Againe, let us view Jacobs admirable meekness*

Genesis
49.5,6,7

meekness and patience when *Laban* his father in law put blear-eyed *Leah* into his bed instead of beautifull *Rachel*, for whom he had served seven yeares all that he sayd to him, was this, What is this thou hast done to me; *did not I serve with thee for Rachel? wherefore then hast thou beguiled me?* here neither railing nor cursing proceeded from him, and when at his departure, *Laban*, of whom he had deserved exceeding wel, pursued him as a thiefe; he was provoked to wrath, and chod with *Laban*; yet he brake not out into any passionate distempers but mildly expostulateth the matter with him; yea, after the unjust man had changed his wages dearly-earned ten times, he committed the matter to God.

They therefore who can beare no indignities or injuries: nor will part from their right in the least sort for peace and concords sake, contrary to the Christians rule which injoyneth us that if it be possible, as much as in us lyeth we *should live peaceably with all men*, *Rom. 12. 18.* but 2ly upon small provocations break out into bitter maledictions, scanders and railings,

as.

as *Micah's* mother, when her eleven hundred shekels of silver were taken from her *brake out into cursings*; though it were her owne son who had taken them, *Judg. 17. 2.* or 3^{ly}. who upon any occasion small or great, study and endeavour *revenge*, and so take Gods office out of his hand, as the *Apostle* teacheth, *Rom. 12. 19.* Dearly beloved *avenge not your selves*, but rather give place unto wrath: for it is written, *vengeance is mine, I will repay*, saith the Lord. Therefore if thine enemy hunger, feed him; and if he thirst, give him drink, 4^{ly}. Such as are so far from taking wrong, that they do wrong to others; like some of the *Corinthians* sharply taxed by the *Apostle* 1. *Cor. 6. 8.* 5^{ly}. Above all, they who are so far transported with rage, that in way of private revenge they commit the horrid sin of murder, as *Joab* slew *Amasa* and *Abner* men more righteous then himselfe. All these (I say) are farre from *Jacobs* spirit, and consequently are none of his spirituall seed.

Self. 9.

12. *Israel* is a worthy pattern to all, in oeconomicall and family duties.

12.

Instance.

1. He was a dutifull child to his parents,

rents, he obeyed his father and mother; his father when he was decrepit by reason of old age, and his mother though the weaker sex, *Genes. 28. 7* and for this among other his virtues his father blessed him, and his mother loved him intirely. Yea, God also blessed him, who hath made many great promises to all obedient children *Eph. 6. 1, 2, 3. Children; (saith the Apostle) obey your parents in the Lord: for this is right, Honour thy father and mother (which is the first commandment with promise) that it may be well with thee, and thou mayest live long on the Earth,* whereas God hath denounced grievous threats against stubborn and unruly children, *Pro 30. 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it: the meaning is, he shall come to a shamefull end, as the common proverb importeth.*

*In cruce
Corvus
pascere
Horat.*

2. When *Jacob* was grown up to be marriageable, he was not *Esau*-like his owne carver to choose where he lusted, but submitted himself to be disposed in wedlock as his father and mother thought

thought good, *Genes. 28. 1. 2.* Thou shalt not take a wife of the daughters of Canaan (said his father Isaac to him) Arise, go to Padan-Aram, and take thee a wife of the daughters of Laban thy mothers brother, and he did so. Add to this the testimony of *St Paul 1. Cor. 7. 38.* where he saith, *the father is to give his virgin in marriage.*

3. *Iacob* was a diligent and faithfull servant twenty yeares together to *Laban* a fraudulent and churlish master, as he pleadeth with him for himselfe at their parting, *Genes. 31. 38.* *I have bene with thee 20. yeares, they ewes and thy shee goats have not cast their young, and the rams of thy flock have not eaten that which was torne of beasts I brought not unto thee, I bare the losse of all that was stolen whether by day or night. In the day, the drought consumed me, and the frost by night; and my sleep departed from mine eyes.* v. 40. And he appealeth to the knowledge of *Rachel* and *Leah*, *Laban's* daughters; to whom he thus spake, *Genes. 31. 6.* *ye know that with all my power I have served your father. With this*

this precedent, agreeth the Apostolical precept, *Servants be subject to your masters with all feare, not onely to the good and gentle, but also to the froward,* 1. Pet. 2. 18. not with eye-service as men pleasers, but in *singleness of heart* fearing God; and whatsoever ye do, do it *heartily as unto the Lord*, and not unto men, knowing, that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ, *Coloss. 3. 22. 23.* This may let all idle, false, purloining servant (who like *Onesimus* before his conversions do their masters harme instead of good or, who *Ziba*-like slander & deceive those who retained, and do maintaine them for better ends) to know, that they feare not God; nor be the servants of *Iesu* Christ; yet will he pay them their wages, even the wages of sin, eternal death, unless with *Onesimus* they repent.

4. He reformed and cleansed his household and all that were with him, and brought them to the publike place of Gods worship, *Bethel*. As *David* went with *his traine* to the house of God *Psal. 42. 4.* and *Joshuah* professed, as for me and mine house, we will serve the

Gen. 35.
2.

Part II. *Behold a true Israelite.* 119

the Lord, *Josh. 24. 15.* But how many may be found in our times who absent themselves from the assemblies of God *Saints, Hebr. 10. 25.* even upon the Lords dayes; (though no necessary impediment either of sickness, or other justifiable cause detain them) or if they come, yet their children or servants are left to themselves to goe whither they will, and to do what they please? contrary to the expresse commandement of God, which requires all masters with their children and servants, and all within their gates to sanctifie the sabbath.

5. He taught them before they came how to prepare themselves, charging them to cleanse themselves, and to change their garments, *Genes. 35. 2.* that they might come with reverence into so great a presence; for holiness becometh thine house, O Lord, for ever, *Psal. 93. 5.* So the preacher instructeth us to keep our feet when we go to the house of God, and be more ready to heare than to give the sacrifice of fooles, *Eccel. 5. 1.* whereas many consider not that they do evil when they lend God their bodily presence in his courts;

courts; though they lay not aside malice, and all guile, and hypocrisies, and envies, and evill speakings as God commands 1 *Pet.* 2. 1. and that is the reason, why many joyne with others in praying and hearing, and it profits them not neither are they accepted with God, as *Cain* offered up sacrifice as well as *Abel*, but God had respect to *Abel* and his sacrifice, but to *Cain* and his sacrifice he had no respect, *Genes.* 4.

4) 5.

6. Among other sins *Jacobs* care was, that they should put away their idols, *Genes.* 35. 2. put away (saith he) the strange Gods, that are among you; and they gave unto him all the strange Gods which were in their hands, and all their ear-rings which were in their eares, and he hid them under an oake that they might never be found againe v. 4. In like sort the Lord enjoyneth, his people to abolish all the reliques of idolatry, *Dent.* 7. 25, 26. The graven images of their Gods, shall ye burn with fire; thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the Lord thy God.

God neither shalt thou bring an abomination into thy house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it, for it is a cursed thing. O that this most strict charge were well regarded by all, even such as are called protestants, then would they quickly remove out of their houses and closets all popish pictures of Christ, the Virgin Mary, and other Saints and angels, and sacrifice them to the flames, before they be cast themselves into the lake of fire and brimstone. Here let not any of them think that the sorry distinction of the Rhemists between the images and pictures of heathenish Gods and the true God, and Christ, will avail any thing. For the commandment runs, Thou shalt not make to thyself the likeness of any thing in heaven above, or the earth beneath. And they are Christians to whom Saint John writeth 1 Joh. 5. 21. Having in the former v. layd down, that it is life eternal to know the true God aright. he doth his *Epistle*, Little children, keep your selves from Idols. Amen. Keep your selves not onely from the adoration of

G them,

Rhemish
on 1 John

sect. 5.

them, but from the Idols themselves the making, the having, the keeping of them is condemned, as *Tertullia* expoundeth these words, keep yourselves from Idols, that is, not onely from their service, which he calleth I-

Ab ipsa ^a *dolatri*, but from ^a *the very Image of* *effigie* ^a *them*. *Lactantius* also affirmeth that there is no Religion, wheresoever any Image is. Add ^b to these, the practice of *Epiphanius* who tore in peeces the Picture of Christ painted in a cloth, hanging up in a Church at *Anablath* against the Authority of Scripture.

2. c. 19. Non est dubium, quin religio nulla sit, ubicunque simulacrum est, b Ephih epist, and Joan episcop Hirsoll.

7. *Jacob loved his wife Rachel* most intirely, *Gen. 29, 30.* So are all husbands commanded to love their wives, as Christ loved his Church, and gave himselfe for it, *Eph. 5. 25.* and he is so far from being a true *Israelite*, that he is no man, who hateth his own flesh *verse. 29.* as they do who in stead of nourishing and cherishing their wives, are bitter and churlish to them, as *St. Paul's* phrase is, *Gal. 3. 19.* By flesh understand the wife in this place, to
saith

saith God at the first institution of marriage, a man shall leave his Father and mother, and shall cleave unto *his wife*; and they two shall be *one flesh*, Gen. 2. 24.

Yet notwithstanding *Jacobs* great love to *Rachel* when she grew impetuous through envy to her Sister, and male contentednesse for want of children, and brake out into distempered offensive words to God, saying to him, Give me children, or else I dye, *Jacobs* anger was kindled against her, and he sharply rebuked her saying, Am I in *Gods* stead, who hath withheld from thee the fruit of the womb, Gen. 30. 1, 2. So let not the love of the persons of our dearest friends so far blind our eyes, or stop our mouths, as to make us connive at their faults, or to spare to reprehend them for the same; for then should we turne to be their enemies, Levit. 19. 17. Thou shalt not hate thy brother in thine heart (saith God) thou shalt in any wise rebuke thy neighbour and not suffer sin upon him. The like may be truly affirmed of withholding due correction from our children when they deserve it, Prov. 13. 24. He that

G 2

spareth

spareth his rod, *hateth his Son* : but he that *loveth him, chasteneth him be- times.*

8. As *Jacob* was most carefull for the soules of his wives and children ; so was he not improvident for their outward estates, and comfortable subsistence in this present life ; no lesse do his words to *Laban* import, *Gen. 30. 30.* Thou knowest how I have served thee all the while since my first coming. Now when shall I *provide* for mine owne house also ? Usually very nature teacheth men to be provident for their posterity, for Children (saith the Apostle) use not to *lay up for the Parents*, but the *Parents* for the Children, *2 Cor. 12. 14.* But it is Grace, not nature, which teacheth us here how to keep within the right bounds of moderation, that we lay not up Curses for our Children in the roome of blessings : as all wicked and unjust dealers do, who get riches to *lay them up for their Children*, but God *layerh up their iniquity* for their off-spring *Job. 21. 19.* Some there are in these last and perilous dayes, who (being without naturall affection, as was long since foretold

foretold, *2 Tim. 3. 3.*) do run into the contrary extreame, and take no more care of their wives, and Children, then the *Ostrich* doth of her eggs, which she leaveth on the earth, and forgetteth that the foot may crush them, or that the wild beasts may break them, and she is hardned against her young-ones as though they were not hers, *Job. 39. 14, 15. 19.* This *Ostrich* is an embleme of a deboshit spendthrift, who wasteth his time and meanes in riot and revelling, in whoring, gaming, surfitting and drunkennesse, like the Prodigal, *Luke. 15. 13.* nothing regarding what becommeth of wife or Children: nay, he is worse then the Prodigal, for we read not that he had either wife or child: againe he is worse then an infidel, as the Scripture determineth, *1 Tim. 5. 8.* If any provide not for his own, and especially for those of his own house; he hath denyed the faith, and is worse then an infidel.

Israels life we have seen to be well ordered in holynesse towards God, and ¹³Instance. righteousness towards men; let us now attend him to his deaths-bed, and there shall we see his end to be like his life: he

G 3

dyed

dyed in the faith, praying, and blessing his sons, *Heb. 11. 13. 21.* Perseverance in grace is the last and surest badge of a true *Israelite* which sets the Crown upon his head, *Revel. 3. 10.* He that is faithfull til death, *shall receive a crown of life*, whereas they that begin in the spirit and end in the flesh, who fall away with *Demas* for worldly profit *2 Tim. 4. 10.* or for fear of persecution shall loose their reward, *Prov. 14. 14.* The Apostate or backslider in heart shall be filled with his owne wayes. It had beene better for such *never to have known* the way of righteousness, *then after he hath known it, to turne from the holy Commandement delivered to him, 2 Pet. 2. 22.*

sef. 10. Thus have I transcribed in this large use of information an authentick Copy of the true *Israelite*, *blessed is every one who writeth after it.* I have also for the greater perspicuity (& for contraries illustrate one the other) laid down who they are that deviate and swerve from this holy standard.

*2 Use for
terror.*

1 Branch.

By all this which hath been delivered to you and proved, it will evidently appeare that there are but few, yea very few

few Israelites indeed, under Heaven: For *Jer. 5. 1.* runne through the City, yea through the world, and see what swarms and multitudes there are, of ignorant persons, yea grossely and wilfully ignorant men and women, 2. of unbelievers and misbelievers, 3. Of impenitent wretches, yea opposers of the doctrine of Repentance, 4 Of such as make little conscience either of their thoughts or words, 5 Of such as despise Gods word, and hate Gods people, 6 Of such as love the applause of men more then the praise of God alone, 7 Of Hypocrites, Lyers, Jugling Equivocators, base flatterers and deceivers, 8 Of such as like *Jehoiakin* swerve from the gracious examples of holy men, *Jer. 22. 15, 16, 17.* Or *Ahaziah* like follow the counsels and walke in the wayes of the wicked, 2 *Chron. 22. 3. 4, 5.*

As 1 of such who choose rather to be the servants of sin and Satan : then of God and righteousness, 2 who are covenant breakers with God, 3 proud and arrogant spirits, 4 forsakers of God, 5 who call not upon God dayly, and duly in private, and with their families, upon whom the Lord hath threat-

ned to poure out his fury, Jer. 10. 25. and yet alas ! how many families are there in every Town & City that make little or no conscience of family prayer, 6 covetuous and malecontented murmurers, 7 unthankfull soules, 8. rafh, false-swearers, and such as swear by creatures instead of God, 9 who put the evill day far from them, 10. such as are contentious and injurious, much more Murtherers, Raylers, Cursers, 11 Stubborn and Disobedient Children with all false purloyning servants, 12 neglecters of Gods publick worship, with all Idolaters, 13 unnaturall parents, and bitter and cruell husbands, 14. Apostates and backsliders. All these together with all sorts of men women and children, by nature of what nation or condition soever they be are as yet *forreigners to the Common-wealth of Israel*, Eph. 2. 12. and have neither part nor portion in all or any of the honour or happinesse which appertains to true Christians, and if they continue in the state wherein they are, till death, the wrath of God shall surely seize and abide upon them for ever.

2 Branch.

Secondly, This might serve (though I know

Part II. *An Israelite indeed.* 129

I know nothing can serve to convert any (till the Lord take away the scales from their eyes, and hardness from their hearts) to take downe the pride of all unbelieving and carnal Jewes, who call themselves *the holy seed, the people of God, Israelites, and the children of Abraham*, whom Iohn Baptists reproves, *Mat. 3. 9.* for having so much as a thought to say, we have *Abraham for our father* and our Saviour proves them to be degenerate, *Ioh. 8. 39.* by this demonstrative argument, *If ye were Abrahams children, ye would do the works of Abraham: But ye do not the works of Abraham: therefore you are not Abrahams children, but of your father the devil, v. 40, 41, 42.* And Saint Paul in sundry places disproveth them by distinguishing between right and ticular Jewes, *Rom. 2. 17, 25, 26, 27,* and between children according to the flesh, and children according to promise, *Rom. 9. 6.* They are not all *Israel* which are of *Israel* (saith he) neither because they are the seed of *Abraham*, as they all children, *v. 7.* But the children of the promise are counted for the seed. And

this distinction is held forth in the old Testament, as a most certain truth from the beginning: for, king *Saul* an *Israelite* according to the flesh of the tribe of *Benjamin*, 1 *Sam.* 9. 1, 2. is yet by the spirit of God termed an heathen, *Psal.* 59. 5. 8. compared with the title of the *Psalm*; for *Saul* was an *Israelite* by descent, but an heathen in his manners. On the other side, *Ishra* was an *Ishmaelite* by birth; for so he is called, 1 *Chron.* 2. 17. and yet is he termed an *Israelite*, because he was a proselyte, or an *Israelite* by grace, 2 *Sam.* 17. 25. And unless all the rest of *Abraham's* posterity can demonstrate their descent from *Abraham*, to be spiritual as well as carnal, all the benefit they shall gaine thereby will be the greater indignation and wrath, as *Paul* hath foretold, *Rom.* 2. 8, 9. Tribulation and anguish shall be upon every soul of man that doth evil, of the *Jew* first, and also of the gentile.

Use-3. 3ly. This serves for direction, and consolation to them who among *Jews* or *Gentiles* will follow this direction.

Quest.. If any here demand, Is there not then any door of hope left for all those

those who are excluded out of the number of true *Israelites*, as yet, by the foregoing characters and instances.

Ans. Yes, there is hope in *Israel* concerning these; not only the *Jews*, but also the *sinners of the Gentiles*; by nature, as scripture stileth them, *Gal. 7. 15.* But this hope and consolation is propounded only conditionally. To begin with *the Jew*, there is hope layd down for him that he may be grafted into Christ upon this condition that he become a true believer on his name, as the great *Apostle of the gentiles* declareth, *Rom. 11. 23.* They also, if they *Rom. 11. abide not still in unbelief, shall be grafted 23.* in: for God is able to graffe them in again. Then come to the *gentiles* yea take the worst in all the series or pack of them who is alive, or hereafter shall live in this world, there is a conditional ground of hope & comfort for every one of them, (except they have committed that unpardonable sin against the holy Ghost) for they may become *Israelites* by grace and so be made partakers of the highest priviledges and forementioned glory. For blessed be the Lord of the whole earth, as he is entituled, *Psal. 95. 5.* He hath,

1. Pro-

1. Prophesied of the conversion of the Gentiles; that they shall come unto him from the ends of the Earth. Jerem. 16. 19; 2 Sam. 22. 44, 45.

2. He hath invited all the ends of the earth to looke unto him and be saved, Isa. 45. 21.

3. He hath promised that in Abrahams seed all the nations of the earth shall be blessed, Genes. 22. 18. and that all the ends of the world shall remember and turne unto the Lord, and all the kindreds of the nations shall worship before him for the kingdom is the Lords: and he is governour among the nations, Psal. 18. 27, 28. and in him shall the Gentiles trust, Isa. 11. 10.

4. Many fervent prayers have beene made on our behalf for this end, recorded in the oracles of God witness Noahs prayer, God perswade Iaphet to dwell in the tents of Shem, Genes. 9. 27. and the Churches supplications in after ages, Psal. 67. 2, 3, 4, 5. Cantic. 8. 8. &c.

5. From the beginning, the Lord gave to his son Iesus Christ the heathen for his inheritance, and the uttermost parts of the earth for his possession, Psal. 2. 8.

6. Some

6. Some of the *Gentiles* in all ages have beene brought in, to embrace the faith, as *Rahab* the harlot, *Iam. 2. 25.* *Ruth* the *Moabirefs*, *Ruth. 3. 11.* and the widdow of *Sarepta*, *Luk. 4. 26.* with many others forerunners of the residue of the heathen, in the fulness of time to be brought home to *Christ*.

7. God gave his son to be a light to the *Gentiles*, as well as the glory of his people *Israel*, *Luk. 2. 30.*

8. When our Saviour *Christ* the Lord was newly born, the *Angel* brought to the shepheards glad tidings of great joy, appertaining to all people, *Luk. 2. 10.*

9. The precious blood of the *Lamb* of God was shed to take away the sin of the world, *Joh. 1. 29* and he is the propitiation for our sins (saith *Saint John*) and not for ours onely, but also for the sins of the whole world. *1 Joh. 2. 2.*

10. By the death of *Jesus Christ* the middle wall of partition is broken down, who abolished in his flesh the enmity, for to make in himself of twain one new man, so making peace, *Eph. 2. 14, 15.* This

This is to be accounted an unspeakable mercy to us sinners of the Gentiles.

1. It is such a mercy as was denied to all nations, that ever lived before Christ, excepting some few persons whom God looked upon with an eye of extraordinary compassion above others, *Deut. 7. 6.*

2. Before this, it was unlawfull for a Jew to keep company with, or come unto one of another nation, *Act. 10. 28.*

3. The Apostle Paul calleth this mercy to us a great mystery, *Rom. 11. 25.* whereof he could not make mention without great admiration of Gods singular goodnesse towards us, *Rom. 16. 25, 26.*

4. The prophaccies which St. Paul alledgeth for the proof of the truth hereof call upon us for our joy and thankfulness, *Rom. 15. 9, 10, 11. Rejoyce ye Gentiles with his people.* And again, *Praise the Lord all ye Gentiles,* and laud him all ye people: and the Apostle sheweth there, that it was the end which God aimed at, in granting this favour to us, that the Gentiles might glorify God for his mercy, as it is written,

ten, for this cause I will confesse to thee among the *Gentiles*, and sing unto thy name.

5. The godly *Jewes* were exceeding thankfull for their election and exaltation above all others, and excited one another to render praise for it, *Psal.* 135. 3. 4. *Praise ye the Lord,* for the Lord is good: sing praises unto his name, for it is pleasant: for the Lord hath chosen Jacob unto himselfe and Israel for his peculiar treasure. And shall we be unthankfull now, since he hath written upon their posterity *Lo I am* ye are not my people, and I will not be your God, *Hos.* 1. 9. and in their room he hath made us a chosen generation, a royall priesthood, an holy nation, a peculiar people; that we should shew forth the praises of him who hath called us out of darknesse into his marvellous light; which in time past, were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy, *1 Pet.* 2. 9, 10. What great cause of joy did this administer to the beleeving *Gentiles* at their first hearing of it? *Act.* 13. 48.

6. St. Paul held it a gift of the grace of God given him that he should be made a minister of the Gentiles to preach among them the unsearchable riches of Christ; Eph. 3. 7, 8. being glad to be our servant.

7. This mystery that the Gentiles should be fellow heirs, and of the same body, and partakers of the promise in Christ by the Gospel, in other ages was not made manifest to the sons of men, (so fully, for the believers before could not be altogether ignorant of a thing so often prophesied of) as it is now revealed unto his holy Apostles and prophets by the Spirit, Eph. 3. 5. and by them to his Saints, Col. 1. 26. 27.

8. This mysterious mercy was after Christ's ascension, first revealed to Peter by vision from heaven, whereby God taught him not to call any man common or unclean, Act. 10. 14.

*Lorius in Añ. 10. 1. ait, Cornelius Italus fuisse vi-

detur, quia

centurio cohortis Italica. Bozius existimat eum è nobilissimâ Corneliorum Romanâ familiâ fuisse.

pany saying, Of a truth, I perceive that God is no respecter of persons, but in every nation, he that feareth him, and worketh righteousness is accepted of him, *Act. 10. 28. 35.* whereas before this, he thought it utterly unlawfull to have conversed with them, as he there declareth.

9. As *Moses* had foretold the rebellious *Jewes*, that he would move them to jealousie with those which are not a people, I will provoke them to anger with a foolish nation, *Deut. 32. 21.* which the *Apostle* applieth to this various manner of Gods dispensation of his grace to the sons of men, *Rom. 10. 19.* so it fell out upon this occasion *Act. 13. 45.* when the *Jews* saw the multitudes gathered together to hear the *Apostles* doctrine, they were filled with envy, and spake against those things which were spoken by *Paul*, contradicting and blaspheming, *Acts. 13. 45.* But *Paul* and *Barnabas* waxed bold, and said, It was necessary that the word of God should first have beene spoken to you: but seeing ye put it from you, and judg your selves unworthy of everlasting life, lo, we turne to the Gen-
tiles

tiles for so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the Earth: and when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life beleevved, v. 46. 47. 48. whence note, that if our happiness provoke the Jewes to jealousy and envy, their envy ought to provoke us to the greater gratitude, and readiness to receive the grace of God rejected by them, and brought to us.

10. The blessed angels rejoyce on our behalf to see the prophecies and promises of conversion fulfilled in us, 1. Tim. 3. 16. 1 Peter. 1. 12. and have not we much more cause to rejoyce, and magnify the Lord for his goodness and truth towards our selves.

Indeed this honour and prerogative is ever to be granted to the Jewes above all nations, of whom as concerning the flesh Christ came, Rom. 9. 5. 10 be God's first born, Exod. 4. 22. and to them was the Gospel first sent, Act. 13. 46. But since some of them are broken off through unbelief, we must be grafted in

in amongst them, before we can partake with them of the root and fatness of the olive tree; yet this now is our happiness; though we be a wild olive tree by nature we may be grafted in, and partake of the root and fatness of the true olive. And since nothing without us can hinder us: oh! let not impenitency and unbelief within debar us from it. Sect. II.

Use. So I passe on to a word of exhortation, 1. to all in general to labour above all things, without delay by faith and regeneration to become denizens of the city of the living God, the heavenly Jerusalem, Heb. 12. 22. As many of the Persians became Jewes, when they saw how great things God had done for his people, Esth. 8. 17. * Bona- and Zachens by receiving Christ into his heart, as well as into his house was made a son of Abraham, Luk. 19. 9. It is not much materiall to determine whether Zachens was a Jew by lineall descent or no, this matter being controverted by interpreters Chrysostom, and diverse others after him conceiving that * Zachens was by his originall a

Use. 4.
Of exhortation.
Branch
vent. in
Luc. Fili-
us erat
non carne
sed fide.
Stella in
loc. Alie
nigena
imitati-
one mo-
rum fa-

Uti est filius. Gentile.

* Chem-
nit.

Harmon.

c. 137.

Motives.

Gentile, and now by conversion became
a son of *Abraham*.

thought otherwise, and let it be granted, that he was a *Jew* by Descent; yet certain it is, he was no true *Israelite* before now, that is, he was not the child of God adopted by special grace before his conversion. For all are not *Israel*, which are of *Israel*, *Rom. 9. 6.*

If the *Israelites* priviledges formerly laid down in my arguments cannot prevail with him who readeth or heareth them, truly he is unworthy to have any more spoken to him: but before I can hope to perswade men, I must begin with God, who onely can perswade the heart. O thou great Captain of the host of *Israel*, who hast the key of David, that openeth and none can shut, and shutteth and none can open; be graciously pleased to exercise thy great power and infinite mercy in working upon the hearts both of the writer and reader of this treatise to answer this thy call, that of wild olives by nature, we may be grafted into *Jesus Christ*, and may become trees of righteousness, the planting of the Lord that thou mayst be glorified in us and by us, and we with thee. Alas!

Alas, Lord, what can a weak mans words availe, where the word of the living God is rejected? The arguments are full of power, but the hearts of the children of men are full of obstinacy, unless thou raisest the dead, and create clean hearts no good can be done. Send therefore thine irresistible Spirit to convince and convert us, give new eyes and new eares, and renew a right spirit within us, then shall we heare and see, and run to joyne ourselves, who have formerly beene sons of the stranger to the Lord, and to thy people. Thou who gatherest the out casts of Israel, remember thy promise to gather us to thee, besides those that are already gathered. Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise, Isa. 56.

Isa. 106. 47.

7, 8.

Now if after prayer to God, teares should move you, whose good is here intended, they should not be wanting. I beseech you by the teares and precious blood of *Iesus Christ* to grant me I desire not for any thing from you my self, but for the salvation of your

your own soules, that you lay these things deeply to heart.

Is it nothing to you to have lived so long without Christ, being *aliens from the Common-wealth of Israel*, and *strangers from the Covenants of promise*, having no hope, and without God in the world, Eph. 2. 12.

Dare you continue in this estate, since you know not how little time you have to live, before you goe hence, and be no more seen. Is not God a portion worth having? is not his love worth embracing? feare you not the torments of Hell? doe you not value the joyes and glory of Heaven. Return a candid and sober Answer to these Questions, which God himselfe, (and not I,) propounds unto you. Say in good earnest to him, Lord enable us, and we will become true *Israelites*, and then I assure you in his name, and in the word of truth, God will be your God, and the God of your seed; he will love you free unto the end, the second death shall have no power over you: feare not, it is your Fathers good pleasure to give you the Kingdome, Luke. 12. 32. what shall I say of the blessed spirit of grace

he stands at the door of your hearts and knocks, if you will hear his voyce and open the door, he will come into you, and sup with you, and you with him, *Revel. 3. 20.* And judge righteous judgment, whether is it better to walk in that double Egyptian darknesse of errors and manners, or to be children of light, *1 Thess. 5. 5?* whether is it more eligible to be dead in trespasses and sin, or to heare the voyce of the Son of God, and live the life of grace, here, and the life of glory hereafter, *John. 5. 25?* Whether is it safer to be the friends of God, or his cursed enemies, to have fellowship with God or devils; yea, to be Gods sons and daughters, or children of the devill? for you must needs be, either of the former or the latter sort of these. I call Heaven and Earth to record this day, that I have set before you *life and death, blessing and cursing*; therefore choose life, that you and your seed may live, *Deut. 30. 19.* Thus shall you be free indeed, free from all evill, and free to all good spiritual and eternal: for *Jerusalem* which is above is free which is the mother of all true believers, *Gal. 4. 26.*
what

what vast summs of money doe some forego to purchase freedome in some great City, as the chiefe Captain did to be made free in *Rome*, *Acts. 22. 28.* But all the money in the world will not purchase any freedome in this City, the spiritual *Jerusalem*; you must either be born in *Sion*, or you can never be free here: againe, men may confer political freedome, as king *Saul* promised to make his house free in *Israel*, who should kill *Goliath*, *1 Sam. 17. 25.* but none can confer this spiritual freedome, but the Son the great King of Heaven, *John. 8. 36.*

Lastly, if the Queen of *Sheba* pronounced *Solomons* men happy, and twice happy, for standing continually in his presence, and hearing his wisdom, *2 Chron. 9. 7.* how much more happy is it for us to draw nigh to God, *Psalms. 73. 28.* Herein the children of *Israel* surmount all people in the world besides, for they onely are neere to him, *Psalms. 148. 14.* and as dear as the Apples of his own Eye, *Zachary. 1. 8.* And as they are neer and dear to him, so is he nigh to them, to hear them when they call, *Psalms. 145. 18.* and to save

save them in all times of their distresses, *Psalms*. 85. 9. *Israel* of old gloried in this priviledge, *Deut.* 4. 7. what Nation is there so great, that hath God so nigh unto them, as the Lord our God is to us in all things which we call upon him for ; and were it now impossible for us to have him as neere to us, as he was to them, our case were miserable : but blessed be God, as he hath commanded us to draw nigh to him, so he hath promised to draw nigh to us also, *Jam.* 4. 8. But of all others shall we be most miserable ; if we would not obey this his Command of drawing nigh to him, that he may fulfill his promise, and draw nigh to us ; for they that say to him now depart from us, shall heare him say to them at the last day, Depart from me ye accursed into everlasting fire.

For the Lords sake therefore remove all impediments that hinder you from becomming *Israelites indeed.* What these lets and remoraes are I shal briefly lay down : O ! that you could as soon overcome them.

These impediments are either external or within your selves.

H

The

Sect. 12

Impediments.

1 Their
small num-
ber.

The 1. externall Let, is the paucity or fewnesse of their number. But doe not you know, that ordinary stones are more rife than orient Pearls? and is not a precious stone the more valueable and excellent, by how much the more rare it is? These are the Lords Jewels, whereas all other are but like lumber in the house, *Mal. 3. 17.* They shall be mine, saith the Lord of Hostes (who best knoweth the true value of the children of men) in that day when I make up my Jewels, and I will spare them, as a man spareth his own Son that serveth him. *Isaac* was no lesse dear to *Abraham*, because he had many servants to one Son: so God set his love upon *Israel*, though they were the fewest of all people, *Deut. 7. 6, 7.*

2. Impe-
diment
their out-
ward
meaness.

2. Neither let their outward meaness offend you; for then, as many of the unbelieving Jewes were offended with *Christ Jesus* their head for this very cause, *Mark. 6. 3.* so if you had lived and seen him in the daies of his flesh, you would have been offended at him also. As the evangelicall prophet foretold, *Isa. 53. 2, 3.* he shall grow up as a root out of a dry ground; he hath no forme nor comeliness

comelineſſe : and when we ſhall ſee him, there is *no beauty* that we ſhould deſire him. He is *deſpiſed* and *rejected* of men, a man of ſorrowes, and acquainted with griefe : and we hid as it were our faces from him ; he was *deſpiſed* and *we eſteemed him not*. Are they poor in the world ? Hearken, ſaith James, my beloved brethren, *Jam. 2. 5.* Hath not God choſen the poor of this world, rich in Faith and heires of the Kingdome, which the Lord hath promiſed to them that love him, *Jam. 2. 5.* Doe they ſeem to you to be ſimple, weak and baſe, give eare to another Apoſtle : See your calling, brethren, how not many wiſe men after the fleſh, nor many mighty, nor many noble are called, *1 Cor. 1. 26.* not many wiſe mighty, and noble (ſaith he) yet ſome ſuch are called, and therefore are they wiſe mighty and noble, becauſe God hath called and choſen them. Right Noble are they ; as the Bereans are called, more noble then others, becauſe they received the Word with all readineſſe of mind : Truly wiſe are they ; in as much as Jeſus Chriſt is made of God to them wiſedome : And no leſſe mighty be they ;

for the *Lord Jehovah* is their everlasting strength, who trust in him for ever, *Isa. 26. 4.*

3. The
worlds
contrariety
to them.

3 Let none like worse of them because the world hateth them, speaketh evil of them, and persecuteth them; for so did the wicked of old, *Psalms. 83. 4.* Come, said they, and let us cut them off from being a nation: that the name of *Israel* may be no more in remembrance.

1. Hatred.

1. Doth the world hate them? marvel not at it, *1 John. 3. 13.* 2 *Christ* hath foreshewed his disciples that it must needs be so, and the Scripture must be fulfilled, *Mark. 13. 13.* ye shall be hated (not of some, but) of all men for my names sake; but he that shall endure to the end, the same shall be saved. 3. he rendreth the reason of it in his prayer to his father, *John. 17. 14.* I have given them thy word, and the world hath hated them, because they are not of the world, as I am not of the world, 4. for their encouragement he giveth them to understand that it hated him before it hated them, *John. 15. 18.* and can we expect better entertainment then our Lord? 5. none hate them but

but such as are the children of the devil, as God hath revealed to his elect from the beginning, *Gen. 3. 15.* I will put enmity (saith God to the Serpent) between thee and the woman, *between thy seed and her seed,* 6. they that hate the righteous shall be clothed with shame & dishonour, *Psalms. 35. 26.* 7 God hath sworn to deliver all that fear him out of the hand of all that hate them, *Luke. 1. 71. 74.* 8 The Lord shall appear one day to their joy, and their enemies confusion, *Isa. 66. 5.*

Secondly, be not deterred from entering into the way of holinesse for fear of cruel mockings, grievous reproaches & calumnies of wicked men; for 1. their tongues are set on fire of Hell, *Jams. 3. 6.* and they cannot but run when the devil driveth them, 2. *They are a generation of Vipers:* how then can they being evill speak good things, *Mat. 12. 34.* 3 *Christ* hath made it a note of an execrable person, when all men speak well of him, saying to such, wo unto you, *when all men speak well of you,* for so did their fathers to the false prophets, *Luke. 6. 26.* 4 *Christ* himselfe escaped not the scourge of the tongue

2 Reproches.

1.

2.

3.

4.

tongue, nor was there ever any more
lashed therewith than he, who is most-
worthy to be praised for all eternity
2 Sam. 22. 4. whence he inferreth, *Mat.*
10. 24, 25. The Disciple is not above
his master, nor the servant above his
Lord, It is enough for the disciple, that
he be as his master, and the servant as
his Lord : if they have called *the Ma-*
ster of the house Beelzebub, how much
more shall they call *them of the house-*
hold, 5. Fear them not therefore, for
there is *nothing covered that shall not*
be revealed ; and *hid, that shall not be*
known, *verse. 26.* that is, God in due
time will set all to rights. The Apost-
le having respect to this, distinguisheth
between Gods judgment and mans
judgement or day, as it is in the greek
Text, & saith, with me *it is a very small*
thing that I should be judged of you,
or of mans judgement : but he that
judgeth me, is the Lord. Therefore he
exhorteth us to judg nothing before
the time, untill the Lord come, who
both will bring to light the hidden
things of darknesse, and will make
manifest the counsels of the hearts :
and then shall every man have praise
of

of God, 1 Cor. 4. 3, 4, 5.

3, Be not discouraged, by reason of the sufferings of Gods chosen in this life either from Gods immediate hand ^{3. Suffering from Gods im-} but consider in your hearts, that as a ^{mediate} man *chasteneth his son* so the Lord *chasteneth his people*; Deut. 8:5. for blessed is the man whom *he chasteneth*, and teacheth out of his Law, Psalm. 94 12. and, If you indure chastening, God dealeth with you as with his sons, but if you be *without chastisement* whereof all are partakers, then are you bastards and not sons, Heb. 12 7, 8. That which moveth God to correct his children is love, and his end is their own profit; for though afflictions seeme for the present not to be joyous, but grievous; neverthelesse afterward they yeeld the peaceable fruit of righteousness to them that are exercised thereby.

Or from men, as Gods instruments ^{Or men.} permitted for their tryall either to deprive them of their meanes, outward comforts, and relations: but readily forgoe all for Christ, who hath assured us that every one that forsaketh houses, or brethren, or sisters, or father, or mother, or wife, or children or lands,

(together with liberty, and life it self) for his names sake shall receive an hundred fold, and shall inherit everlasting life, *Mat. 19. 29.* Usurers put out their mony after the rate of an hundred for six to the great hazard of their souls, but here you may have an hundred for one, from a sure hand with the salvation of your souls to boot.

Quest. But how do those who lose any thing, especially their lives for Jesus Christ, receive an 100. fold in this world?

Ans. *Appreciative,* they receive that which is an hundred times of more worth then all that they lose. And for a fuller *Answer.* I refer you to the learned and ancient father *Jerom* in *loc. tom. 9.* who first layeth downe the exposition of some millenaries on these words and refuteth the same, and then gives us his owne judgment on them. *Ex occasione hujus sententia quidam introducunt mille annos post resurrectionem, dicentes, tunc nobis centuplum omnium rerum quas dimisimus et vitam aeternam esse reddendam. Quod si in ceteris digna sit promissio, in uxoribus appareat turpitudine, ut qui unam pro Domina dimiserit*

miserit, centum recipiat in futuro. Sensus igitur, iste est. Qui carnalia pro Sa'vatore dimiserit, spiritualia recipiet, quae comparatione et merito sui quasi parvo numero centenarius numerus comparetur.

Or to raise up bitter persecutions against them, for feare whereof many durst not joyne themselves to the Apostles Act. 5. 13. and others who receive the seed of the word (as it were) into stony places, hearing and anon receiving it with joy; yet not having root in themselves, endure for a while: but afterwards when tribulation and persecution ariseth because of the word, by and by they are offended, Mat 13. 20. 21. For prevention hereof consider that ere long the case shall be altered, that God shall recompense tribulation to them that trouble you, and if you be of the seed of the Iews, as Zereſh said to Haman of Mordecai, they shall not prevaile against you, but surely fall before you, Esth. 6. 13. and the same righteous God, who hath already pronounced them blessed who are persecuted for righteousness sake, withall affirming that theirs is the kingdom of heaven

154 *An Israelite indeed.* Part II

Mat. 12. 10. will both enable you to endure stedfast to the end, and in the end give you rest with Christ, *2 Thess.*

1. 7. for if we suffer with him, we shall be also glorified together. Therefore reckon (with the Apostle) that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us, *Rom. 8. 17. 18.*

Sect. 13. 4. *Satan* will ever be sure to stand up against *Israel*, as he did in *David's* time, when he provoked him to number the people *1 Chron. 21. 1.* His grand and constant designe ever hath been, still is, and will be to keep, soules from entering into this fold of *Jesus Christ*.

4 Impediment,
Satan.

1. By raising up odious reports of the holy way as well as of the professors of it; that none may seek after it; as when *Paul* spake with the chief of the *Jewes* at *Rome* and told them that for the hope of *Israel* he was bound with that chain, which was then upon him, they answered him, As concerning this sect, we know that every where it is spoken against, *Act. 28. 20, 21.*

2ly. By keeping (to the utmost of his power

power) the true preachers of the Gospel from declaring and making known to the churches the excellency of this way even the beauty of holinesse ; as he hindred *Paul* from coming to the *Thessalonians* ; though he endeavoured it with great desire, 1 *Thess.* 2. 17. 18.

3ly. By raising up false teachers, and fitting and furnishing them with all possible dexterity to raise up disaffection in the hearts of all sorts against the truth, and such as publish the same, 2 *Thess.* 2. 9. 10.

4. By *blinding the mindes* of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, *should shine* unto them, 2 *Cor.* 4. 4.

5. If by all his wiles he cannot hinder the preaching, hearing, and believing of the Gospel : then his next plot will be, to turne them, who began to run well, from the right path into error and sinfull courses ; so when *Paul* had espoused the *Corinthians* to one husband, that he might present them as a chaste virgin to Christ, he feared lest by any meanes, as the serpent beguiled

guiled Eve thorow his subtilty, so their mindes should be corrupted from the simplicity that is in Christ, 2 Cor. 11. 2, 3.

6ly. If he can effect none of these, projects, then he will strive to hinder them from their speedy and comfortable proceeding in the Christian race by raising up his instruments to do them all possible mischief and damage, as he imployed 1. the Sabeans to take away *Jobs oxen* as they were plowing, and his asses feeding beside them, and to kill his servants with the edge of the sword, suffering onely one to be a messenger to acquaint him with the sad tydings thereof, *Job. 1. 14, 15.*

2ly. By causing a great fire to fall from heaven to burne up and consume his servants and his sheep in another place, *v. 16.*

3ly. By sending three bands of the *Caldeans*, who fell upon the camels and carried them away, and slew others of his servants with the edge of the sword, *v. 17.*

4ly. By raising up a great wind from the wilderness, which smote the four corners of the house, wherein his sons and daughters were eating and drinking wine, so that it

fell

fell upon them, and killed them all at once. *v. 19. 5ly.* By smiting *Jobs* body with sore boyls and diseases from the sole of his foote unto his crown, *Job. 2. 7. 6ly.* by instigating *his* wife, (who should have been his chiefeft comfort to become his bitterest crosse) to perswade him to forgoe his integrity, to curse God and die. *v. 9. 7ly* when he thought, his bed should comfort him, and his couch should ease his complaint, by scaring him with dreames, and terrifying him through visions, so that he chose death rather then life, *Job. 7. 13. 14. 8* by his three friends, who became miserable comforters to him, and endeavoured to bereave him of his sincerity, the onely support of his spirit yet left him, yet in all these fierce encounters the Lord strengthened him to hold out: and ye have seen the end of the Lord, that he is pityfull and of tender mercy, *Jam. 5. 11.* In like manner doth the Spirit encourage the angel of the church in *Smyrna*, to whom he writeth thus, Feare none of the things which thou shalt suffer: Behold, the devill shall cast some of you into prison, that ye may be tried, and
ye

ye shall have tribulation tenne dayes
 be thou faithfull unto death, and I will
 give thee *the Crown of life*, Rev. 2. 10.
 See here, the devil himselfe was to be
 the payler, for he should cast not all, but
 some of them into Prison; yet could he
 not have this power till it was given
 from above, Gods end was not to de-
 stroy, but to try them, the time how
 long the persecution was to last is li-
 mitted to tenne dayes, not so long as
 the devil pleased; and therefore he as-
 sureth them they had no cause to feare
 but adviseth them to be faithfull unto
 death, and then promiseth to give them
 a crown of life.

7. Satan is termed the accuser of the
 brethren, because he accuseth them
 before our God day and night, Rev. 12
 10. seeking by this meanes to incense
 Gods displeasure against them: but
 Jesus Christ ever lives to make inter-
 cession to God for them, therefore is he
 able to save them to the uttermost, that
 come unto God by him, Heb. 7. 25.
 They need not care who is the accuser
 that have such an advocate to plead
 for them.
 and 18. He is alwaies prepared to hinder
 their

their prayers, especially when they make intercession for *Jerusalem*, as he did *Joshua* the high Priest standing before the Angel of the Lord; for that end * Satan stood at his right hand to resist him, *Zach. 3. 1.* But the Lord said unto Satan, *the Lord rebuke thee,* *O Satan,* even the Lord that hath chosen *Jerusalem* rebuke thee, *verse. 2.*

* Mini-
strantem
Christo,
& agen-
tem typum
ipsum in
ecclesia.
Tremel.

9. He dayly tempteth us to sin against God, that thereby our peace with God and our own consciences might be interrupted, so he buffeted *Paul* who upon that occasion betook himselfe thrice to prayer to God, who answered him that his grace was sufficient for him, his strength should be made perfect in weaknesse, *2 Cor. 12. 7, 8, 9.* and when he desired to have the disciples to sift them as wheat, Christ told *Simon*, *Simon I have prayed for thee, that thy faith fail not, Luke. 22. 31, 32.*

10. When the devil hath drawn any soul into sin, he will labour to drive them to desperation even after their repentance, as if there were no possibility for such to obtain: pardon. Thus he

he dealt with the incestuous *Corinthian* who had been swallowed up of overmuch griefe, had not this Lord provided a remedy against the greatest of evils, by *Pauls* second Epistle written to the *Corinthians*, Chap. 1.7.11. whereⁿ he requireth them to forgive and comfort him; and againe he beseecheth them to confirme their love toward him, *verse* .8. as he himselfe forgave him, in the person of Christ, adding a cogent reason for his and their so doing, *verse* .11. lest Satan get an advantage over us: for we are not ignorant of his devices.

Now Satan hath a double end in all his slye and hellish contrivances against the Saints, not only to tire them out but also to make others to take up hard conceits of the yoke of Christ as an insupportable burden, whereby he drives many to consult how they may break his bonds asunder, and cast away his cords from them, *Psalm*. 2. 2.

Antidotes. Against this impediment therefore I oppose these following Antidotes,

1. *Jesus Christ* hath overcome the devil; for he took our nature upon him,

him, that through death he might destroy him that had the power of death, that is, *the devil*, Heb. 2. 14. and ^{** Aug.} *Christ's victory is ours.* ^{de agone Christi}

Stano. Hunc adversarium Dominus noster prior vicit. ut etiam nos in illo permanentes vincamus per ipsum.

2. He hath biddeth us to *resist the devil*, and hath promised that he shall flee from us, 1 John. 4. 7.

3. He hath provided the whole Armour of God, that we may be able to stand against the wiles of the devil, Eph 6. 12.

4. He that is begotten of God keepeth himself, and that *wicked one toucheth him not*, 1 John, 5. 18. he cannot give him one blow.

5. Neither death, nor life, nor angels, nor principalities, nor powers, nor things present; nor things to come, shall be able to separate us from the love of God which is in *Jesus Christ*; Nay in all these things we are more than conquerors through *Christ* that loved us; Rom. 8. 37, 38.

6. The true believer is built upon the Rock, against which *the gates of hell cannot prevaile*, Matthew. 16.

18.

7. As

7. As the evil angels infest us, so God hath given charge to his holy angels to keep us in all our wayes, to bear us up in their hands, lest we dash our foot against a stone, *Psalm. 91. 10.* And they, according to this charge, are all *ministring spirits*, sent forth to minister for them, who shall be heires of salvation; *Heb. 1. 14.* no lesse doth the devil himself confesse, *Math. 4. 6.*

8. If this be not sufficient, behold, God himselfe is the keeper of Israel, who neither slumbreth nor sleepeth, *Psalm. 121. 4.*

9. If ye fight not under Christs banner against this enemy, according to your vow in Baptisme, you are his Captives, and he will torment you for ever: but if you overcome him in this life, the time will come when you shall be made judges of these wicked spirits which now annoy you, know ye not (saith the holy writ) that the Saints shall judge Angels, *1 Cor. 6. 3.* to wit in the day of the generall judgement. What confusion will this be to those proud spirits?

10. The God of peace shall brise Satan under your feet shortly, *Rom. 16.*

20. It

20. It shall certainly be so, yea and that shortly too.

5. The world also will not be wanting to play her prizes against this our true *Israelite*. ^{5. Impediment,} *the world*

1. By raising up troubles against him (as already hath been declared) for *Christ hath forespoken it*, but withall hath enjoyned him to be of good comfort, *Iohn. 16. 33.* In the world you shall have tribulation, but be of good comfort, I have overcome the World.

2. By her various, and dangerous allurements of profit, honour, and pleasure. First, the world will bespeak all mankind, as *Saul* did the *Benjamites*, *1 Sam. 22. 7.* Hear now, ye *Benjamites* will the son of *Jesse* give every one of you fields, and Vineyards, and make you all Captains of hundreds and thousands: so say the Hypocrites, and wicked, It is in vaine to serve the Lord: and what profit is it, that we have kept his Ordinance? and that we have walked mournfully before the Lord of Hosts, As if they should say, Here is sorrow but no gaine; great cry, but little wool. But let us not hearken to this Enemy, but to wisdom, and she telleth you the

the truth, *Prov. 8. 18. Riches and honour are with me, yea, durable riches and righteousness; and godlyneſſe with contentment is great gaine, 1 Tim. 6. 6.* Further, this *Delilah*, the world, will ſet the ſnares of pleaſures before our feet, thereby to entangle us and betray us to our ſpiritual enemies: thus was our mother *Eve* inveagled, when ſhe ſaw that the forbidden tree was good for food, and that it was pleaſant to the Eye: ſhe did eat of the fruit thereof, and gave alſo unto her Husband with her, and he did eate, *Gen. 3. 6.* Here was delicious food (as they thought before trial) but they paid dearly for the ſamce; for, for this fact, were they driven out of *Paradiſe*, *verſe .24.* yet multitudes of their poſterity by the like inticement are brought into a *fools Paradiſe*, imagining the bread of deceit to be ſweet, till they find their mouths to be filled with gravell, *Prov. 9. 17. 20. 17.* And many there be who when they have heard the word, are afterwards choaked with cares and riches, and pleaſures of this life, and bring no fruit to perfection, *Luke. 8. 13.*

Any one of theſe baits are over-prevalent

Valent with us ; yet some are sooner
 taught with one, & some with another
 of them, as *Judas* was hanged upon the
 silver hook of profit: *Herod* was blown
 up with the blast of applause : and *Di-*
vers sunk in the gulf of voluptuousnesse :
 but when they all joync together in one
 there is hardly any avoiding of their
 sollicitations ; which take with us
 the more easily, 1. when they are suita-
 ble to any of our inclinations, 2. be-
 cause they yeeld present contentments.
 are in some sort necessary, without
 which (we think) we cannot well be.
 and in themselves they are not ab-
 solutely prohibited, and therefore are
 not altogether unlawfull, but onely* *Licetis*
 unfull profits are destructive : witnesse *perimus*
Aban who seeing among the spoils *omnes.*
 goodly Babylonish garment, and two
 hundred shekles of silver and a wedg
 of Gold, &c. coveted and took them
 to the ruine of himself and his family,
 of. 7. 21. 25. and *Gehazi* who took
 two talents of Silver, with two chan-
 ces of garments from *Naaman* the Sy-
 an, whose leprosie also clave unto him,
 and his seed for ever, 2 Kings 5. 26, 27.
 the former of these exchanged his life
 for

for *filthy lucre*, the latter lost his *health* to *gaine wealth*, to whom let us add wicked *Ahab*, who sold himselfe for *Naboths vineyard*, 1 *Kings*. 21. 25. and that you may not make the like bargain, remember the Question in the Gospel, *Mark*. 8. 36. what shall it profit a man to *gaine the whole world*, and lose his *owne soule*? So, vicious pleasures, termed the *lusts of the flesh*, war against the *soul*, 1 *Pet*. 2. 11. And when they are extinct leave weeping and howling behind them, *Jam*. 5. 1. 5. as inordinate affectation of worldly credit and dignity, keepeth out true honour, and bringeth in everlasting shame and infamie, for truth it selfe hath spoken it. If any man desire to be first the same shall be last of all, and servant of all, *Mark*, 9. 35. and he that exalteth himself shall be abased, *Luke*, 14. 11. All these three are condemned together 1 *Iohn*. 2. 15, 16, 17. Love not the world neither the things that are in the world for all that is in the world, the *lusts of the flesh*, the *lusts of the eyes*, and the *pride of life* is not of the father, but is of the world: which doom is backed with a threefold argument, 1 These things

things are not of the Father, 2. they are inconsistent with the * Love of the * Grynæ-
 father, 3. the world passeth away, and ^{us in} ^{hunc} ^{locum.} the lusts thereof. Lastly all these three were *commended* by Moses that Cyprian.
 worthy servant of God, for which he ^{Cum mun-}
 is highly commended, *Heb. 11. 24.* ^{dus oderi-}
 he 1. despised the honours of the world ^{Christia-}
 he refused to be called the son of Pha- ^{num quid}
 raohs daughter, 2. he rejected worldly ^{amas eum}
 pleasures chusing rather to suffer ^{qui se o-}
 affliction with the people of God, ^{dit? Se-}
 then to enjoy the pleasures of sinne ^{rum}
 for a season, *verse. 25.* 3 He vilified ^{4. Demor-}
 the pelfe of the world, esteeming ^{talitate.}
 the *reproach* of Christ greater ri-
 ches then the *treasures* in *Egypt*: if it
 be demanded, What enabled him to do
 so? The Answer is given, they did
 all this (as you also may doe) by faith
 for he had respect unto the recompence
 of the reward, *v. 26.* This life is the
 time of doing service; in the close of the
 day, will be a time of receiving wages.

Hitherto the outward Lets: now the *Sect. I.*
 inward impediments are to be discussed
 which are more difficult and dange-
 rous; yet because some of them are of
 the same alloy with the former, I shall
 be briefer in them. I: Igno-

Inter-
all im-
edment
norance

1. Ignorance keepeth off thousands from joyning themselves to this small number of *Israelites indeed*, *Pharaoh* did not know who the Lord God of *Israel* was, *Exod.* 5. 1, 2. And therefore the world knoweth us not, because they know not the father whose sons we are *1 John.* 3. 1. Every true *Israelite* hath *Manna* given him to eat of; but it is hidden, and a white stone, with a new name written thereon; but none knoweth it, saving he that receiveth it, *Rev.* 2. 17.

2 pre-
judice.

2. Prejudice is a great remora: many take the true *Israelites*, for so many *Gypsies*, I meane hypocrites, and the less wonder is it because they are too prone to take one another for no better: As *Jobs* friends adjudged that upright person to be such, one after another. Aske *Bildad* the *Shun*, what he thinketh of *Job*, he concludeth, he is an hypocrite, *Job.* 8. 13. *Zophar* the *Naamathites* verdict agreeth with the foreman's, *Chapter.* 20, 5. But *Eliphaz* the *Temanite* (it may be) will be more charitable: no, he answers both like an Echo, and styles him an hypocrite, *Job.* 15. 34. yet all this while *Jobs* conscience acquitteth him, *Chap.*

27. 5, 6. and the Lord, when he cometh to decide the controversie doth not onely acquit him, but preferreth him before all three of them, *Job. 32. 7, 8.* But what will the men of the world thinke and say, when they hear *true Israelites themselves* not only questioning their estates, but crying out as the church did in great extremities, *my hope is perished from the Lord? Lam. 3. 18.*

3. As faith maketh those in whom it is children of Abraham, and blessed with him, *Galat. 3. 7. 9.* children of the promise, *Chap. 4. 28.* children not of the bondwoman, but of the free, *v. 31.* yea, children of God, *Gal. 3. 26.* and heirs according to promise, *v. 29.* so, by unbelieve were many even of the Jews broken off, *Rom. 11. 20.* And what hindereth them now above sixteen hundred yeares from being grafted in again? nothing but *unbelieve*: for the Apostle foresheweth that they also, if they bide not still in unbelief, shall be grafted in: for God is able to graffe them in againe. *v. 23.*

3. Unbelieve.

A 4th internal obstacle is Inconsideration, when a man beginneth in consideration part to be convinced, and almost persuaded.

4. Incon.

swaded.

swaded (with king *Agrippa*) to be a Christian, *Act.* 26. 28. yet waveth such thoughts, and suffereth not the word to sink down into his heart, and dwell there, til it hath wrought a thorough change in him, and doth become an engrafted word, which is able to save his soul, *Jam.* 1. 21. but *quencheth* the motions of the holy Spirit in him, and so proveth abortive, *1 Theff.* 5. 19.

5. Prophaness.

A 5. Hinderance is Prophaness of Spirit; without which, outward objects of pleasures and profits could not bewitch poore soules so far as to make them to prefer *lying vanities* before their owne mercy, *Jonah.* 2. 8. Esau-like who for one morsel of meat, profanely made an irrecoverable sale of his birthright, *Heb.* 12. 16.

6. Sloath.

* *Orium est hominis vivi sepultura.*
Senec.
l. 1. Ep.
82.

6. * Slothfulness casteth many into a dead sleepe, *Pro.* 19. 15. and then neither can they heare good counsell; nor embrace any good offers: nor see nor feare any mischiefe; nor shun any enemies or imminent dangers; though the house be on fire over their heads, or the ship wherein they are sleeping be in extreame perill of sinking. I might give *Jonah* for an instance, *Ch.* 1. 4. but

Part II. *An Israelite indeed.*

171

his sleep was corporal; theirs is altogether spirituall: the marriners awakened him; they continue sleeping, and will not be so easily awakened; he repented. God give them also repentance to life.

A 7th Let, is inconstancy, proceeding from hypocrisie, and ending in apostasy. *Orpah* attended her mother in law as well as *Ruth*, when she came from the country of *Mosab* to returne to the land of *Judah* but she was perswaded by her mothers words to go back to her owne country; whereas *Ruth* continued stedfastly minded to cleave to *Naomi*, till death should part them, saying to her, Thy people shall be my people, and thy God my God, *Ruth*. 16. and great was her reward in the end:

8. Many are kept from becoming true *Israelites* by selfe delusion, thinking (but falsely) that they are converted, have repented, doe believe, and shall be saved, and what need they to do any more? Thus, the five foolish virgins, the proud *Pharisee*, and many hypocrites fondly imagine their case is good, their faith is sound, and their hearts are

cleane, when as indeed they deceive their own soules, *Jam. 1. 21.*

Diverse other inward impediments there are: but these chiefly must be removed, the mind must be rightly informed, the judgment must be rectified, prejudice must be laid aside, and true faith attained, and often examined; and for these ends, let the word of God be hidden in the heart, the greatness of Gods majesty, his presence, justice and truth, the incertainty of our lives and the strictness of the impartial Judge, before whom we must all appeare, be considered of; and let profanes, spiritual sloth, together with *levity* and inconstancy of Spirit, and all delusion be avoided, lest any of us *faile of the grace of God, Heb. 12. 15.* or come short of the promise of entering into his rest, *Heb. 4. 1.* and I cannot pretermitt how seriously and frequently the same Apostle doth caution us to take heed of *deceiving our selves, or being deceived by others, charging us all once that no man deceive himselfe, 2 Cor. 3. 18.* Twice, *that no man deceive us, Eph. 5. 6.* againe, *that no man deceive us by any meanes, 2 Thess. 2. 3.* Thrice, that

Part II. *An Israelite indeed.* 173

we be not deceived either by ourselves, or others, 1 Cor. 6. 9. 15. 33. Gal. 6. 7. hereby warning all 1. that we are apt to be deceived in spirituall matters, 2. that this is the most dangerous deceit of all others. 3. That therefore we should continually looke well to ourselves that we be not over-reached in matters pertaining to eternity.

2. Branch of the exhortation following. Sect. 15.
eth having thus dispatched the former 2. Branch
part of mine advice to all in general, I of the ex-
now descend to certaine sorts of men, tation.
and,

1. To begin with Magistrates called 1.
heires of restraint, Judg. 18. 7. I earnestly entreat them to become *Israelites indeed*, to rule with God, and to be faithfull with the Saints, *Hos.* 11. 12. to execute judgment and justice without partiality or delay, to judg the cause of the poore and needy; for then it shall go well with them, and the common wealth under them, *Jerem.* 22. 15. 16. yea, not onely subjects at home, but forreiners abroad shall have great cause to blesse God for them: as the Queen of *Sheba* blessed God for king *Solomon*, and pronounced his people

ple happy. Her words to Solomon run thus, *Happy are thy men: and blessed be the Lord thy God, which delighted in thee, to set thee on the throne, because the Lord loved Israel for ever: therefore made he thee king to do judgment and justice,* 1 King. 10. 9.

2. 2ly. Might this counsel from God be accepted of counsellors and attournies, with Nathanael to wash their hearts and hands dayly from guile, they should not need any regulation by others; for they would be a law to themselves: neither should they have any cause to feare either levelling or antinomian aspersions or designs; for a good conscience would be a brazen wall to them, and God the righteous Judge would plead their cause better than they can their clients or their own. Then would none of them take with both hands, nor receive bribes, which is a sin inseparable from hypocrysie, Job 15. 34. and blindeth the eyes of the wise, Exo. 23. 8. and maketh the tongue mercenary, either to keepe silence when they ought to speak, or to speak when they should be silent. They would never desert any righteous cause, Isa. 1.

17. but keep themselves far from every *false matter*, as the great Law giver requireth, *Exo. 23. 7.*

3ly. Though I take not upon me to teach them who are called to be teachers of Gods people; yet give me leave to exhort you, as brethren, first to become true Christians yourselves, and then to improve all your skill and strength to draw all those, who belong to your charge into this blessed society. Let your exhortations be without guile, and as you are allowed of God to be put in trust with the Gospel, even so speak, not as *pleasing men*, but God, who tryeth your hearts, *1 Thess. 2. 3. 4.* Then shall you teach transgressours Gods wayes and sinners shall be converted unto him. Thus shall a numerous and blessed off spring be raised up to God, as of old the Lord testifieth of *Levi*; The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turne many away from iniquity, *Mal. 1. 6.* Then also will the Lord soone wipe away all disgrace and obloquie from your persons and function, which hath been too

.3

long cast upon you and it, for neglect hereof, as the Lord admonisheth the priests, *Mal. 2. 9.* Saying to them, therefore have I made you contemptible and base before the people, according as you have not kept my wayes, but have been partial in the law.

4

4ly. From ministers, I passe to students in the universities (the hope of their succession) to perswade them with blessed *Paul* * to prefer, both in their studies and practice, simplicity and godly sincerity before fleshly wisdom and sophistry, which will afford unto themselves cause of solid and permanent joy, and ascertain both our Church and state of future felicity.

* 2. Cor.

I. 12.

Theophyl.

enarrat.

ἐν ἐν

σοφία

σαρκική.

Τὸ τίς ἐστιν

ἐν δεινότητι λέγων,

καὶ πολλὴν σοφισμῶν.

Ἡ σαρκική σοφία,

5.

5ly. I desire also merchants & tradesmen to find time, freed from the hurry of their affaires, to learne to write after this copy of *Jacobs* plaine dealing: not to abuse the buyers simplicity, nor to make too much use of his necessity. And suppose their gaines be not so great as formerly they were; yet they may be sure a greater blessing shall accompany.

company what they honestly get, and make that * little to do them and their's more good, then a farr greater store of treasure unjustly gathered together can do others. Herein if they dare not credit me, I commend to them Gods faithfull assertion promise for it, who is able to performe, and for their greater security they shall find it upon record, *Psal. 37. 16.* A little that the righteous hath is better then the riches of many wicked. Where, a little is opposed to great riches, and one mans modicum is opposed to many mens great revenues. Againe, *Psal. 112. 1, 2, 3.* Blessed is the man that feareth the Lord, that delighteth greatly in his commandements; his seed shall be mighty upon earth: the generation of the upright shall be blessed, wealth and riches shall be in his house: you see then I speak not any thing tending to your losse in dissuading you from * filthy lucre; for a mans life consisteth not in the abundance of the things which he possesseth, *Luk. 12. 15.* An heathen fitly illustrateth this by a similitude thus, * *A cleare fountain being a mans own will yeeld better water,*

* *Dimidium plus toto.*

* *Tim. 3.*

3.

* *Horat. Sermon. 1.1.*

and *Satyr. 1.*

and sufficient for his use *with more safety* than a deep muddy river can do.

6. 6. I have a word to school-masters, who have a fairer opportunity of enlarging the kingdome of *Jesus Christ*, and the common wealth of *Israel*, if they be carefull to improve it to the best advantage, than *many*, I had also said *any others*; for that end be pleased to study well this subject, and take out this lesson, and commend it to your schollers, that they may also *learn it* throughly; without which all humane learning will but increase their guilt, and then will not you make marchandize of the precious time of the youth committed to your trust, either through sloath, or for sinister advantage, and then shall they grow in wisdom and grace and favour with God and men, to the great joy of their Parents, and your no less honour.

7. 7. Let all that glory in the title and say, they are Jewes, Israelites, or Christians, and *are not*, but *doe lye*, as Iohn the divine speaketh, *Revelations* 3. 9. much more strive to attaine to the reality, than vainely affect the *bare name*, which unless they

be

* Ne no-
men eis
ad igno-
miniam
fit. Cypr
ad Cornel.
Papam.

be *Israelites* and Christians indeed, will rise up in judgement against them. And let all who are named *Nathanael* resemble this pattern in my Text, and be put in mind of it as oft as they write or read their own names or hear others to call them thereby; for, for that end may we well conceive godly parents use so to call their children: and then shall all these read their names registred in the Lambs book of life, and they shall never be 8.
blotted out of it.

8. Let the *word of God* prevaile with all martiall men and command them who in time of war use to command others by *the sword*, to account it their highest honour to be able to derive their spiritual pedigree from *Jacob* surnamed *Israel*, from his prevailing *first with God*, and afterwards with men, and there see that you begin; be sure to prevaile with God by prayers and then shall you be more then Conquerers over devils and evil men, then will you not dare to do violence to any innocent person, nor to accuse any falsely, but you will be a defence under God to the godly and quiet in the Land,

Land, and the Lord your God will be a strong and sure defence unto you; you shall goe on and prosper against all the Enemies of God and his Church whereof you are lively members, *five* of you shall chase an *hundred*, and an *hundred* of you put *ten thousand* to flight and your enemies shall fall before you by the sword, *Levit. 26. 8.* for they are more with you then can be against you *2. Chron. 32. 7.*

9. 9. This greatly concerneth parents, and Masters to traine up their Children and Servants in this holy profession, and to be exemplary therein to them: then will your Children be dutifull to you their Parents, and acknowledge you to have been instrumentall to them (under God) of a double birth, both of a *naturall generation*, and of *supernaturall regeneration*. Then will your servants account you their Masters worthy of all honour, and be no more unprofitable but with *Onesimus* after his conversion. * *profitable* unto you, *Phil. 11.* Then shall Parents, and Children, Masters and Servants be blessed of God and prosper.

* Ambros.
in Philem.
Tam secu-
laribus
quàm
divinis
obsequiis

use 5. So I come to the last use of §. 16. consolation to all, those, who (though *use 5th.* with much difficulty) breaking *Of conso-* through all impediments obstructing *lation.* them in the way, can peruse and find in themselves the forementioned Characters, blessed are they that ever they were borne not of blood, nor of the will of the flesh, nor of the will of man, but of God, *John. 1. 13.* For 1. all they may truly challenge to themselves the Title of *Israelites indeed*, which God never did, nor will allow any others (whether they be Jewes or Gentiles) to do, but very sharply reproveth them for it, *Isa. 48. 1, 2.* They are called by the name of *Israel*: and againe, they call themselves of the holy City, and stay themselves upon the God of *Israel*, and they swear by the name of the Lord, and make mention of the God of *Israel* but not in truth, nor in righteousness. Hence observe, 1. In that wicked men usurpe this title and glory in it, how glorious are all *Israelites indeed*, their enemies themselves being judges? 2ly. it is a heinous sinne for any to challenge this title, when it belongeth not to them; as it

is a Capital crime for a varlet to pretend to be a Kings son and heire, 3ly. the spirit of God, accounteth it to be *blasphemy*, *Rev. 2. 9.* (saith he) I know the *blasphemy* of them which say they are *Jewes*, and are not,

2ly. This is not a bare and empty title, but accompanied with so much honour and happinesse, as none on this side heaven can expresse, or fully conceive of, 1. *John. 3. 1, 2.* Behold what manner of love the father hath bestowed on us, that we should be called the *sons of God* : Beloved, now are we the sons of God, and it doth not yet appeare what we shall be ; but we know that when he shall appeare, we shall be like him, for we shall see him as he is : whence we collect,

3ly. That they, and onely they shall surely enjoy all the honour and felicity which heaven can afford in the life to come, who continue to walk a-right in the good old way, which hath been set before you, as Christ hath certified all believers, *Joh. 14. 1, 2.* In my fathers house are many mansions, I go to prepare a place for you, and I will come againe, and receive you,
that

Part II. *An Israelite indeed.*

183

that where I am, there ye may be also,
v. 3. and then shall you find experi-
mentally, and confesse that this glory
doth infinitely exceed the same which
you have heard of it.

4ly. Yea even in this life, having
once received the first fruits of the
Spirit in your hearts, he will so certify
you of the truth hereof, and your pro-
priety therein, that you shall rejoyce
with *joy unspeakable and glorious,* 1
Pet. 1. 8. even in the midst of mani-
fold troubles, temptations, and perfe-
cutions, v. 6. O therefore pray the
Lord with all importunity to cause * *Isa. 30.*
your eares *to heare a voice behind you,* 1.
saying, *This is the way, walk ye in it,*
when ye turne to the right hand, and
when ye turne to the left, that *Jesus*

Christ may say of you, as

here he did of Nathanael

*Behold an Israelite in-
deed, in whom is no
guile. Amen.*

FINIS.

